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Frances Morgan

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THE SECRETS
O F
Albertus Magnus:

Of the vertues of Hearbs,
—~~Stones~~, and certain Beasts.

Whereunto is newly added a short
Discourse of the Seven Planets go-
ving the Nativities of
CHILDREN.

Also a Book of the same Authour,
Of the marvailous things of the
world, and of certaine things
caused of certaine
BEASTS.

L O D D O N,

Printed by R. Cotes, and are to be
sold by Fulke Clifton, at his shop on
Newfisstreet-hill, 1650.





To the Reader.

SI thence it is manifestly apparent, that this Booke of *Albertus Magnus*, hath been of long time in the Italian, French, and Latin tongues: I thought if it were also in English, it would be received with like acceptation. Therefore I have in the translation omitted nothing which therein is published: but thou shalt find therein one later addition of the governance of the seven Planets in the Nativities of Children, which is worthy noting. Wherefore use this Book for thy recreation (as thou art wont to use the Book of Fortune.) For assuredly there is nothing herein promised, but to further thy delight. So accept my pain, thy pleasure. I referre thee to the trial of some of his secrets, which as thou shalt find true in part, or all, I leave to thine own report or commendation.



THE SECRETS OF *Albertus Magnus:*

The first book of the vertues of Herbs.

ARISTOTLE, the Prince of Philosophers saith in many places, that every science is of the kind of good things. But notwithstanding, the operation sometime is good and sometime evill : as the science is changed unto a good, or to an evill end, to the which it worketh. Of the which saying, two things are concluded : The first is that the science of Magick is not evill, for by the knowledge of it, evill may be eschewed, and good by means thereof, may be followed.

The vertue

The second thing is also concluded, soz so much as the effect is praised and so highly esteemed for the end, and also the end of science is dispraised, when it is not ordained to good, or to vertue. It followeth then that every science or faculty, or operation, is sometime good, and sometime evill.

Therefore, because science of Magiche, is a good knowledge (and it is presupposed) and is somewhat evill in beholding of causes and naturall things, as I have considered and perceived in very many ancient authoress: yea and I Albert. my selfe have found out the truth in many things, and I suppose or imagine the truth to be in some part of the Book of Chirander, also the book of Althozack.

First therefore, I will shew and declare the natures and vertues of certaine herbs. Secondly, the operation, and estimation of certaine stones, and their vertues. And thirdly, of certain beasts, and the vertues also of them.

The

The names of the Herbs.

Elitropia.	Marigold.
Urtica.	Pettle.
Virga pastoris	Wild Tasyl.
Celidonia.	Celendine.
Provinca.	Perwinke.
Mepeta Cala.	Mint, or Peniryat.
Lingua Canis	Hounds tongue.
Jusquianus.	Henbane.
Lilium.	Lillie.
Viscus querci.	Mistletoe.
Centaurea.	Centory.
Salvia.	Sage.
Verbena.	Ver bin.
Melysophylos.	Smallage.
Rosa.	Rose.
Serpentina.	Snakes grasse.

All these fozenamed herbs shalt thou find
in their sevall places, with their wonder-
full operations and workings, but yet
thou must obserbe the times and seasons,
wherein they should be ministred and put
in practise.

The vertue

The first herb is called with the men of Chaldea Elos, with the Greeks, Matuchiol, with the Latines Elitropium, with the Englishmen Marigold : whose interpretation is of Elion, that is, the Sun, and Tropos, that is, alteration, or change, because it is turned according to the Sunne. The vertue of this herb is marvellous: for if it be gathered, the Sun being in the sign Leo in August, and wrapped in the leaf of a Laurell, or Bay tree, and a Wolfes tooth added thereto: no man shall bee able to have one word to speak against the bearer thereof, but words of peace: if any thing be stoln, if the bearer of the things before named, lay them under his head in the night, hee shall see the Theef, and all his conditions. Moreover if the aforesaid herb bee put in any Church, where women bee, which habe broken matrimony on their part: they shall never be able to goe forth of the Church, except it be put away. And this last point hath been probed, and is very true.

The second herb is called of the men of Chaldea Kosba, of the Greeks Dieri-

of Herbs.

Dlieribus, of the Latines, or Frenchmen
Virtica, of Englishmen a Kettle. He that
holdeth this herbin his hand, with an herb
called Milfoil, or Parow, or Nosebleed, is
sure from all fear, and fantasie, or vision.
And if it be put with the juice of Houllek,
and the bateers hand bee anointed with it,
and the residue put in water, if he enter in
the water where fishes be, they wil gather
together to his hands, adding thereto ad
pitcellum. And if his hand be drawn forth,
they will leap again to their own places,
where they were before.

The third herb is named by the Chal-
dees *Lorunkoroz*: of the Greeks, Al-
lamoz, of the Latines *Verga pastoris*, of the
Englishmen *Wid Leasell*. Take this
herbe, and temper it with the juice of
Handrake, and give it to a bitch, or to a-
ny other beast, and it shall be great with
a young one in the owne kinde, and shall
bring forth the birth in the owne kinde,
of the which young one, if the gum tooth
be taken and dipped in the meat, or drink,
every one that shall drink thereof, shall
begin

The vertue

BEGIN anon baistalle, and when thou would
put it away give to him tho juice of Valerian,
and peace shall bee anon among them
as before.

The fourth herb, is named Aquilaris, of
the Chaldees: because it springeth in
the time, in whiche the Eagles build their
nests. It is named of the Greeks Valias,
of the Latines Celidonia, and of Englishmen
Celendine. This herbe springeth in the
time, whiche Swallows, and also the Eagles
make their nests. If any man shall have
this herb, with the heart of a Wolfe, bee shall
overcome all his enemies, and all matters
in suit, and shall put away all debate.

And if the before named herbe, bee put
upon the head of a sick man, if he shoulde die
hee shall sing anon with a loud voice, if
not, he shall weep.

The fift herb is named of the Chaldees
Iterisi, of the Greeks Mozar, of the
Latines Prumentis, or Provinca, of Eng-
lishmen Perwinke, when it is beaten
unto powder with wormes of the earth
wrap-

of Herbs.

wrapped about it, and with an herb called Semper viva, in English Housleek, it induceth love between man and wife, if it be used in their meats. And if it shall be put to the mouth of the beast called the Wugill, bee shall breake anon in the midst. And this was probed of late time.

If the said confection be put in the fire it shall be turned anon into blue colour.

The sixt hearb is named of the Chaldees Blein, of the Greeks Retus, of the Latines Pepita, of Englishmen Calamint, otherwise Penroyall. Take this herb and mix it with the stome, found in the nest of the Bird called a Lapwing, or black Plober, and rub the belly of any Beast, and it shall bee with birth, and have a young one, very black in the obne kind. And if it be put to their nostrills, they shall fall to the ground anon as dead, but a little space after they shall bee healed. Also if the aforesaid confection bee put in a vessell of Bees, the Bees will never fly away, but they shall gather together there. And if the Bees be drowned, & like as they were dead, if they bee put in the aforesaid confection

The vertue

fection, they shall recover their life after a little time, as by the space of one, houre, for it is proportioned to the quality lost. And for a sure p[ro]of, if drotone flies bee put in warm ashes, they will recover their life after a little space.

The seventh heach is named of the Chaldees Algel, of the Greeks Drum, of the Latines Lingua Canis, of Englishmen Hounds tongue. Put thou this herb with the heart of a young frog, and her matrice, and put them where thou wilt, and after a little time all the dogs of the whole I[erusalem]on shall be gathered together.

And if thou shalt habe the aforesaid herb under thy formost toe, all the dogges shall keepe silence, and habe no power also to bark. If thou put the aforesaid thing in the neck of any dogge (so that hee may not touch it with his mouth) hee shall be turned alway roun[d] about like a turning wheele, until he fal unto the ground as dead, and this hath been probed in our time.

The eight herb is named of the Chaldees Mansela, of the Greeks Wentosin

of Herbs.

of the Latines Jusquianus, of the English men henbane. Take thou this herbe and mix it cum Regalis Hermodatalis, put them in the meat of a mad dogge, and he will dye anon. And if thou put the juice of it with the aforesaid things in a silber cup, it shall be broken very small. Also if thou walt mix the aforesaid thing with any the blood of a young Hare, and keep it in the skin of a Hare, all the Hares will be gathered there untill it be removed.

The ninth herb is named of the Chaldees Anglo, of the Greeks Amala, of the Latines Lilium, of the English men, a Lilly. If thou wilt gather this herb(the sun being in the sign of the Lion) and mix it with the juice of the Laurel or Bay tree, and afterward thou put that juice under the dung of cattell a certain time, it shall bee turned unto wormes, of the which if powder be made, and put about the neck of any man or in his clothes, he shall never sleep, nor be able to sleep untill it be awap. Many more things may be done with the vertue and juice of this aforesaid herb.

And

The vertue

And if thou put the aforesaid thing under
the dung of cattell, and anoint any man
with the worms breeding thereof, he shall
be brought anon unto a feaver. And if the
aforesaid thing bee put in any vessell where
there is Co'vs milkz, and bee covered with
the skin of any Cow of one colour, all the
kine shall lose their milkz.

The tenth herb is called of the Chal-
dees, Luperat, of the Greeks Assifena,
of the Latines Wiscus querci, of English-
men Pisselto. And it groweth in trees, be-
ing holed thorough. This herb with a cer-
tain other herb, which is named Martegon,
that is, Gilphion or Laserpitium, as it is
written in the Almaines language, it ope-
neth all locks. And if the aforesaid things
being put together, be put in the mouth of
any man, that any thing, if it should ha-
pen, it is set on his heart, if not, it leapeth
back from his heart. If the aforesaid thing
be hanged up to a tree with the wing of a
Swallow, there the Birds shall gather to-
gether within the space of five miles. And
this last was probed in my time.

The

of Herbs.

The eleventh herb is named of the Chaldees Ispiton, of the Greeks Or-gelon, of the Latines Centaurea, of the Englishmen Centory, whiche saith, that this herb hath a maruellous vertue, for if it be joined with the blood of a Female Lapwing, or Black plover, and put with oyl in a lamp, all they which compasse it about shall believe themselves to bee witches: so that one shall beleeve of another, that his head is in heauen, and feet in the earth. And if the aforesaid thing bee put in the fire, when the stars shine, it shall appeare, that the stars run one against another, and fight. And if the aforesaid plaister bee put to the nostrills of any man, he shall die away sharply, through fear that hee shall have, and this hath been probed.

The twelfth herb is named of the Chaldees Colozio, or Colozicon, of the Greeks Calamoz, of the Latines commonly Salvia, of the Englishmen Sage: this herb being putrifized under dung of Cattell, in a glasen vessell, bringeth forth a certaine worm or bird, having a taile after the fashion of a bird, called a black spack, or Dwezell

The vertue

sell, with whose blood , if any man bee
touched on the brest, he shall lose his sence
of feeling the space of xv. days and more.
And if the aforesaid Serpent bee burned,
and the ashes of it be put in fire, anon there
shall be a rainbow, with an horible thunder.

And if the aforesaid ashes bee put in a
lamp, and kindled, it shall appeare that all
the house is full of Serpents, and this hath
been probed of men of late time.

Many more worthy things may bee ex-
perimented, and put in practise, but yet I
coursell thee to go forward, and by much
reading thou shalt gather much knowledg.
So advising thee to goe forward , in the
perusing these few secrets.

THE

The thirteenth herb is named of the Caldees Olphava, of the Greeks Hiliordon, of the Latins Verbena, of the Englishmen Verbin. The herb (as Witches say) gathered, the sun being in the sign of the Ram, & put with grain or corn of Piony of one year old, healeth them that are sick of the falling sickness. And if it be put in a fak ground, after eight weeks worms shall bee engendred: which if they shall touch any man, he shall dye anon. If the aforesaid thing be put in a Dobe or Culver house, all the Doves or Culvers shall there gather together. And if the powder of them be put in the Sun, it maketh the sun seem blew. If the powder be put in a place where men dwel or lie between two lobers, anon there is made strife between them.

The fourteenth herb is named of the Chaldees Celayos, of the Greeks Caphini, of the Latines Melisopholos, of Englishmen Smallage. Of the which herbs Mr. Floridus maketh mention. This herb being gathered green and taken with the juice of the Cipresse tree, of one

yeare put in gruell, maketh the gruell to appear full of wormes, and maketh the bearer to be gentle and gracious, and to vanquish his aduersaries. And if the aforesaid hearb be bounden to an oxes neck he shall follow thee whither soever thou wolt goe.

The fifteenth hearb is named of the Chaldees Glorisa, of the Greeks Isaphinus, of the Latines Rosa, of Englishmen a Rose. And it is an hearb, whose flower is very well known. Take the grain or come of it, and the coigne of mustardseed, and the foot of a Measell: hang all these in a tree, and it will never beare fruit after. And if the aforesaid thing bee put about a net, fishes will gather together there. And if Magaris shall be dead and put in the aforesaid commixtion halfe a day, it shall recover the life, although it be nat so thith yet gotten. And if the aforesaid powder be put in a lamp, and after be kindled, all Men shall appear black as the devill. Also if the aforesaid powder be mixed with oyle of the Olive tree, and quicke brimstone, or the house annointed
with

Of Hearbs.

with it, when the sun shineth it will seem
all in a flame.

The sixteenth hearb is called of the
Chaldees Carturlin , of the Greeks
Pentaphylion, of the Latines Serpentina,
in English Snakes grasse. This herbe is
well enough knowne with us : This heareb
put in the ground with the leafe called
three leaved grasse , engendreth red and
green Serpents, of which if powder bee
made, and put in a burning lamp , ther
shall appear abundance of Serpents. And
if it be put under the head of any man,
from thenceforth he shall not dzeame of
himself.

The manner of working all these afore-
named things , that the effect may be good
in their planets, is in their houres , and
daies, and great regard had to the observa-
tion of their due times.

The vertue

There be seben herbs that have great
vertue, after the manner of Alexander the
Emperour, and these have their vertues of
the influence of the Planets. And there-
fore every one of them taketh their vertue
from the higher naturall powers.

The first is the herb of the Planet Satur-
nius, which is called Affodilius, Affodily,
the juice of it is good against the pain of
the reins, and legs : let all them that suffer
pain of the bladder eat it, the roste of it be-
ing a little boyled. Likewise if men posse-
sed with evill spirits, or mad men beare it
in a clean napkin, they be delivered from
their mease, and it suffreth not a devill in
the house. If children that breed their teeth
bear it about them they shall breed them
without pain : It is good that a man bear
with him a roote of it in the night, for hee
shall not fear, nor yet be hurt of other.

The second is the herb of the Sunne,
which is called Poligonia or Corali-
giola. This herbe taketh name of the
Sunne : for it engendzeth greatly, and so
this

of Hearbs.

this Herbe worketh many waies.

Others calleth this hearb Alchone, which
is the house of the Sun: This hearb healeth
the passions and griefs of the heart and sto-
mack: he that toucheth this herb hath a ver-
tue of his sign or Planet. If any man
drink the juice of it, it maketh him to doe
often the act of generation: And if any
man bear the root thereof, it helpeth the
grief of the eyes: and if he bear it with him
before he have any grief, there shall come to
him no grief of his eyes: It helpeth them
also that are hexed with the Phrensie, if
they bear it with them in their brest.

It helpeth them also that are diseased
with an impostume in the lungs, and ma-
keth them to have a good breath, and it
abaileth also to the flix of melancholious
bloud.

The third is the herbe of the Moone,
which is called Chynostates. The juice
of it purgeth the paine of the stomacke
and breast plates: the vertue of it de-
clareth that it is the hearb of the Moone.
The flower of this hearb purgeth great

The vertue

spleens and healeth them, because this
herb increaseth and decreaseth as doth the
Moon. It is good against the sicknesse of
the eyes, and maketh a sharp sight. It is
good against the blood of the eyes. If
thou put the root of it brayed upon the
eye, it will make the eye maruellous cleer,
because the light of the eyes Propinquau-
tum mustion, is of the substance of the
Moon. It is also good to them that have
any evill stomacke, or which cannot di-
gest their meat, by drynking the juice
thereof: Moreover, it is good to them that
have the swinepot.

The fourth herb is called Amoglossa,
plantaine. The root of this herb is
maruellous good against the paine of the
head, because the signe of the Ram is sup-
posed to be the house of the planet Mars,
which is the head of the whole world. It
is good also against evill customes of a
mans stones, and rotteneſſe or filthy biles,
because his house is the signe Scorpio,
and because part of it holdeth Sperma, that
is the ſeed which cometh againſt the ſtones:
whereof all living things bee ingendred
and foymed,

Also

of Hearbs.

Also the juice of it is good to them that be sick of the perillous Flix, with excoziation, or rasing of the bowells, continual torment, and some bloud issuing forth: and more, it purgeth them that doe take and drinke thereof, from the sicknesses of the flix of blood or emozhods, and of the disease of the stomacke.

The fist is of the hearb of the Planet Mercurius, which is named Pentaphilon, in English Cinquefoile, or the five leaved hearb, of other Pentatactillus, of others, sepe declinans, of certain Capedolo. The roote of this hearb bryed and made in a plaister, healeth wounds and hardnesse.

Moreover it putteth away quickly the disease called the Swines-pox, if the juice of it be drunken with water: It also healeth the passions or griefs of the breast, if the juice of it be drunken. It also putteth away the tooth-ach. And if the juice of it be holden in the mouth, it healeth the griefs of the mouth: and if a man bear it with him, it will be to him a help.

The vertue

Moreover, if any man will aske any thing
of a King or Prince, he gibeth abundance
of eloquence if he habe it with him, and he
shall obtaine the thing he deliceth. It is
also good to have the juice of it, for the grief
of the Stone, and the sicknesse which letteth
a man that he can not pisse.

The sixt, is the herb of the Planet Jupi-
ter, and it is named Acharon, of certaine
Iusquians, Henbane. The root of it put
upon boches healeth them, and krepeth the
place from inflamation of any blood. If any
him shall bear it before the grief come upon
man he shall never habe boch.

The root of it also is profitable against
the Gout in the feet, when it is brayed
and put upon the place that suffereth the
pain or grief. And it worketh by vertue of
those signs which habe feet, and look upon
the feet, and if the juice of it be drunken
with hony, or wine, and hony sodden toge-
ther, it is profitable against the griefs of
the Liber, and all the passions thereof, be-
cause Jupiter ruleth the Liber.

Likewise, it is profitable to them that
would doe often the act of generation, and

of Herbs.

to them that desire to be lobed of women, if they bear it with them, for it maketh the bearers pleasant and delectable.

The seventh, is the herb of the planet Venus, and is called Pisterton, of some Hierobotane, i. e. herba columbaria & verbenæ Verben.

The root of this herb put upon the necke healeth the swine-pox, apostumes behind the eares, and botches of the neck, and such as cannot keep their water.

It healeth cuts also and swelling of the ebell, or fundament, proceeding of an inflammation which groweth in the fundament, and the Ennochods. If the juice of it be drunke with hony and water sodden, it dissolbeth those things which are about the lungs and lights. It is also of great strength in beneriall pastimes. If any man put it in his house or vineyard, or in the ground, he shall have great store of increase: Moreover the root of it is good for all those which will plant vineyarde or trees. If infants bear this herbe, they shall be very apt to learn, and love learning, and they shall be glad and joyous:

Pet

The vertue of Hearbs.

Pet this is to be marked, that these hearbs
be gathered from the thre and twentieth
day of the Moun untill the thirtieth day,
beginning the sign Mercurius, by the space
of a whole houre, and in gathering make
mention of the passion or griefe, and the
name of the thing, for the which thou dost
gather it, and the self herb : notwithstanding
lay the heerb upon Wheat, or Bar-
ley, and use it after a and unto thy uses.



THE

The second Booke of the vertues of certaine Stones.

Now because I have spoken before of the vertues of certaine hearbs, now in this present Chapter, I will speake of certaine Stones, and of their effects and marvellous operations.

Magnes the Loadestone.	Elotropia.
Ophalmus.	Calcedonius.
Feripendamus	Buggates.
Topazion.	Onix.
Memphitis, lapis juxta Memphis, in Egypto.	Sylonites
Abalton.	Medoria.
Agathes.	Adamas, diamōd
Elmundus.	Alectoria.
Berillus.	Amaristus.
Corallus.	Celonites.
	Cristallus.
	Epistrites.
	Celidonius.
	Bena.

The vertue

Istmos	Tabrices
Chrysolitus	Gerattides
Nichomay	Qairini
Radianus	Luperius
Unces	Lazuli
Smaragdus	Iris
Gallatia	Galerites
Draconites	Echites
Tepristites	Hiacinthus
Orithes	Saphirus.
Saunus	

If thou wilt know whether thy wife bee
chaste or no.

Take the stone which is called Magnes,
in English the Loadstone, it is of sad-
blew colour, and is found in the Sea of In-
de, and sometimes in the parts of Almain,
in the Province which is called East-
France. Lay this stone under the head of a
wife, and if she be chaste shee will embrase
her husband, if she be not chaste, shee will
fall anon forth of the bed. Moreober, if this
stone bee put brayed and scattered upon
stones, in foure corners of a house: they
that bee sleeping shall flee the house, and
leabe all.

If

Of Stones.

If thou wilt be made invisible.

Take the stone which is called Ophal-mius, and wrap it in the leaf of the Laurel or Baytree, and it is called, Lapis Ophal-micus, whose colour is not named, for it is of many colours, and it is of such vertue, that it blindeth the sight of them that stand about. Constantinus carrying this in his hand, was made invisible therewith.

If thou wilt provoke sorrow, fear, terrible fantasies and debate.

Take the stone which is called Onyx, whose colour is black, and that kind is best that is full of black veins. It cometh from Inde into Araby : and if it be hanged upon the neck or finger, it soon stirreth up sorrow and heauiness in a man, and also terrors and debate, and this hath been probed by men of late time.

If thou wilt burne a mans hands
without fire,

Take

Take the stone which is called *Fetipen-damus*, which is of yellow colour, and if it be hanged upon the neck of any man it healeth *Areticum*: also if this stone bee griped straightly, it will burn the hand, and therefore it must be touched lightly and gently.

If thou wilt kindle the mind of any man to joy, and make his wit sharp.

Take the stone which is called *Silonites*, it groweth in the bosome of a snail to Inde, called *Corcuses*, and there is of divers kinds of it, as white, redde, and purple colour. Other say, that it is green and found in the parts of Persia. And as old Philosophers say, if it bee tasted it gibeth knowledge of certain things to come. If it be put underneath the tongue, specially in the first moon, it hath a vertue onely for an hour. Therefore being in the tenth moone, hath this vertue in the first or tenth houre: but there is moving in the order, because when it is under the tongue, if our thoughts be to any busi-

Of Stones.

businesse, whether it ought to bee or no : if it ought to be it is fixed stedfastly to the heart, so that it may not be plucked away : if not, the heart leapeth back from it. Also Philosophers have said, that it healeth paticos, and weak men.

If thou wilt that seething water come forth anon after thou hast put in thy hand.

TAKE the stone which is called Topazion for the oyle Tapalis, or because it beareth a similitude like gold: and there be two kinds of it, one is utterly like Gold, and this is more precious. The other kind is of the colour of saffron, of brighter colour than Gold is, and this is more profitable. It hath been probed in our time, that if it be put into seething water, it maketh it to run over: but if thou put thy hand in it, the water is quickly dreden out: and this there was one of our brethren that did it at Paris. It is good also against Emotheicem et sommaticam, or lunatike passion or grief.

If

The vertue

If thou wilt pluck off the skin of thine, or
another mans hand.

Take the stone which is called Medora
of the region Media , in the whiche the peo-
ple dwelling are called Medi. And there
be two kinds thereof, black and green. It
is said of old Philosophers, and also of Phi-
losophers of later times, that if the black be
brokēn, and resolved in hot water , if any
man wash his hands therein, the skin of his
hands shall bee plucked off anon. Philoso-
phers say also that it is good against the
gout, and blindnesse of the eyes, and it nou-
risheth hurt and weak eyes.

If thou wilt that a man suffer no pain nor
be tormented.

Take the stone which is called Mem-
phis, of the City Memphis : It is a
stone of such vertue, as Aaron and Hermes
say, If it be drunken and mixed with wa-
ter, and giben to him to drinke, which should
happen to be burned , or suffer any toz-
ments, that drinke induceth so great
una-

Of Stones.

unablenesse to feele, that he that suffereth
feeleth neyther paine nor tormenting.

If thou wilt make a fire continually un-
able to be quenched or put out

Take the stone whi ch is called Asba-
ston, and it is of the colour of yron, and
ther is found very much of it in Arabia. If
that ston be kindled or inflamed, it may
never be put out, or quenched, because it
hath the nature of the first feathers of the
Salamander, by reason of moisty fatnesse
which nourisheth the fire kindled in it.

If thou wilt overcome thine
enemies.

Take the stone which is called Ada-
mas, in English speach a diamond, It
is of a shining colour, and very hard, insom-
much that it cannot be broken but by the
bloud of a Goat, and it groweth in Ara-
bia, or in Cipres. And if it be bound to
the left side, it is good against enemies,
madnes, wild beasts, venemous beasts
and cruell men, and against chiding
and brawling, and against venim, and
C in

The vertue
in basion of fantasies, and some call it
Diamas.

If thou wilt eschew perils and terrible
things, and have a strong heart.

Lake the stone, which is called Agathes,
and it is blacke, and hath white veines.
There is another of the same kinde, like
to white colour. And the third groweth
in a certaine Ile, having blacke veines:
and that maketh to overcome perile, and
giveth strength to the heart, maketh a man
mighty, pleasant, delectable, and helpeth
against aduersities.

If thou desire to obtaine any thing from
any man.

Lake the stone which is called Alecto-
ria, and it is a stone of a cocke, and it is
white as the Christall, and it is drawne
out of the cockes gisar, or maw, after that
he hath bin gelded more than four years,
and it is of the greatnessse of a beane. It
maketh the belly pleasant and stedfast,
and put under the tongue, it quencheth
thirst. And this last hath bin probed in
our

Of Stones.

our time, and I perceived it quickly.

If thou wilt overcome beasts, and interpret or expound all dreams, and prophesie of things to come.

Take the stone which is called Elmundus, or Asmundus, it is of divers colours, it putteth away poison, and maketh a man to overcome his aduersaries, and the gift of prophecyng, and the interpretation of all dzeams, and maketh a man to understand dark questions, hard to bes understood, or assailed.

If thou wilt have good understanding of things that may be felt, and that thou may not be made drunk.

Take the stone which is called Amethystus, it is of purple colour, and the best is found in Inde, and it is good against drunkennesse, and gibeth good understanding in things that may be understood.

If thou wilt overcome thy enemies,
and flye debate:

The vertue

Take the stone which is called Berillus, it is of pale colour & may be seen through as water, bear it about with thee and thou shalt overcome all debate, and shalt drive away thy enemies, and maketh thy enemy meeke. It causeth a man to be well mannered, as Aaron saith, it giveth also good understanding.

If thou wilt forejudge, or conjecture of things to come.

Take the stone which is called Celenites, it is purple and divers other colours, and it is found in the head of the Snaile. If any man will bare this stone under his tongue, he shal forejudge and tell of things to come. But notwithstanding it hath no vertue but shining.

*Prima cum fuerit, accensa, & crescens money
res in Vltim a desendente.*

So meaneth Aaron, in the booke of vertues of herbs and stones.

If thou wilt pacifie tempests and goe over clouds.

Take the stone whiche is called Coral, some

of Stones.

some be red and some white. And it hath
beene probed that it stemmeth anoy blood
that putteth away the foolishnesse of him
that beareth it, and gibeth wisdome. And
this hath beene prooved of certaine men
in our time: and it is good against tem-
pests and perils of flouds.

If thou wilt kindle fire.

Lake the Chrystall stone, and putte it
nigh under the circle of the sun, that is to
say, against the sunne, and put it nigh a-
ny thing that may be burned, and incon-
tinently the heat of the sunne shining will
set it a fire: and if it be drunke with hony
it increaseth milke.

If thou wllt that the sunne appeare of
bloudy colour.

Lake the stone whiche is called Elitrop-
ia. It is greene like to the pretious stonye
called the Emerald: and it is sprinkled
with bloudy drops. The Necromancers
call it Gemma Babilonica, the precious
stone of Babylon, by the proper name.

The vertue

But if it bee anointed with the juice of an hearbe of the same name, and bee put in a bessell full of water, it maketh the Sunne to seem of bloody colour : as if the Eclipse were seen. The cause of this is, for it maketh all the water to bubble up unto a little cloud, which making the aire thicke, hindereth the Sunne that bee cannot bee seen, but as it were red in a thick colour, a little after the cloud goeth away by dropping down like dew, as it were drops of rain. This also boorne about a man, maketh a man of good fame, hole, and of long life. It is said of old Philosophers , that a man anointed with an hearb of this name , as wee have said before, excelleth with vertue, and Elitropia is found many times in Cipres, and in Inde.

If thou wilt make water cold, that seeth on the fire.

Take the stone which is called Epibretes, which put in water against the eye of the Sun, putteth forth fiery beams of the Sun: and it is said of old and new Philosophers, if it bee put in seething water,

ter, the bubbling up, or seething will soone cease, and a little after, it will wax cold, and it is a shning, and ruddy stone.

If thou wilt eschew illusions & fantasies,
and overcome all causes or matters.

Take the stone which is called Calcedonius, and it is of a pale brown colour, and somewhat dark: if this bee pierced, and hanged about the neck, with the stone which is called Sinerip: it is good against all fantasticall illusions, and it maketh to overcome all causes or matters in juice, and keepeth the body against thy adversaries.

If thou wilt bee pleasant.

Take the stone which is called Celidonus, of which there is some that is blacke, and some somewhat red, and it is drawen out of the bellies of swallows. If that which is somewhat red be wrapped in a linnen cloth, or in a calbes hide, and horn under the left arm-hole, it is good against madnesse, and old sicknesse, and diseases, and the sleeping or forgetfull maladies,

The vertue

and Contra epidimiam, which is a scabbe
that runneth through the whole body.

Ebar saith, that this stone maketh a man
eloquent, acceptable and pleasant. The
blacke stone is good against wilde beasts
and wrath, and bringeth the businesse be-
gun to an end. And if it be wrapped in
the leabes of Celidon, it is said that it ma-
keth the sight dull: and they shoulde bee
drawne out in the month of August, and
two stones are found oftentimes in one
Challow.

If thou wilt be victorios against thy ad-
versaries.

Take the stone which is called Wagates
and it is of dibers colours. The anci-
ent Philosophers say, that it hath beene
probed in the prince Alcides, which how
long he did beare it, he had alwaies victo-
ry; and it is a stone of dibers colours, like
the skin of a Kid.

If thou wilt know any thing to come.

Take the stone which is called Wen,
which is like a Beasts tooth, and put
it

of Stones.

it under thy tongue. And as Aaron and the olde philosophers sayth, as long as thou doest hold it, thou mayst conjecture and tell of things to come, and thou shalt not erre in any wise foze iudging.

If thou wilt that thy garment cannot be burned.

Take the stone which is called Histmos which as Iudozus saith, is like to saftron, and it is found in a part of Spaine. This stone blodreth like a paire of Bellowes, by reason of the windinesse in it. It is found nigh the Gades of Hercules, that is two Iles, by the further parts of Spaine beyond Granade, and if this stone be set in a garment, it cannot bee burned in any wise, but shineth like fire. And some men affirme that the white carbuncle stone, is of this kind.

If thou wilt have favour and honour.

Take the stone which is called Labices, and it is like to the Christall stome. The ancient philosophers, as Ebar and Aaron say of it, that it giveth eloquence, labour,

The vertue

fabour, and honour, and it is said mozeover, tha. it healethe very drepisie.

If thou wilt drive away fantasies, and foolishnesse.

Lake the stone which is called Chrysolitus, and it is of the same vertue with Attemicus, as Aaron and Ebar say, in the booke of the natures of Herbs and Stones: This stone set in gold, and borne , dribeth away foolishnesse, and expelleth fantasies: It is affirmed to give wisdome, and it is good against fear.

If thou wilt judge the opinions, and thoughts of others.

Lake the stone which is called Garatides, it is of black colour : Let one hold it in his mouth, and it maketh him that beareth it, merry and in fabour, and well esteemed with all men.

If thou wilt have victory, and amity.

Lake the stone which is called Pichomay, and it is the same that is called Alabaster

of Stones.

blaster, and it is of a kind of Marble, and it is white and shining , and ornaments are made thereof to the burying of the dead.

If thou wilt that a man sleeping tell thee what hee hath done.

Lake the stone which is called Quirim. This stone is found in the nest of the Lapwing or Black-plover.

If thou wilt obtain any thing of a man.

Lake the stone whch is called Kadianus, and it is black, shining through , whch when the head of a cock is giben to Emots or Pismires to eat, it is found a long time after in the head of the cock. And the same stone is also called Tonatides.

If thou wilt make that neither dogs, nor hunters may hurt any beast which they hunt.

Put before them the stone which is called Lupertus, and it will runne soon to the stone.

This

The vertue

This stone is found in Lybia, & all beasts run to it as to their defendant. It letteth that neither dogs nor hunters may hurt them.

If thou wilt burne any mans hand without fire.

Take the stone which is called Vinces, which wee called before Principenaptie, which is fire, and it is as fire. If any man straine hard this stone, it burneth soone his hande, like as if it were burned with a materiall fire, which is a marvellous thing.

If thou wilt cure melancholy, or a fever quartaine in any man.

Take the stone which is called Lapis lazali. It is like to the colour of the heaven : and there is within it little bodyes of gold ; and it is sure and proved, that it cureth melancholy and the feber quartain.

If thou wilt make any mans wit sharpe & quicke, and augment his riches, and also prophesie thing to come.

Take the stone which is called Smaragdus,

Of Stones.

ragdus, in English an Emerald: and it is very cleare, shining through and plain, but that of yellow colour is better. It is taken out of the nests of grypes or Griffons: it doth both comfort and save, and being borne, it maketh a man to understand well, and gibeth to him a good memory, augmenteth the riches of him that beareth it, and if any man shall hold it under his tongue, he shal prophesie anon.

If thou wilt make a rainbow to appeare.

Take the stone which is called Iris, and it is white like to Chrystall, fourre square or having hornes. If this stone be put in the beames of the sunne, by turning bache it makeith a rainbow soone to appeare in the wall.

If thou wilt make a stone which may neverbe made hot.

Take the stone which is called Gallasia, it hath the figure of the haile, and the colour and hardnesse of the Diamond. If this stone be put in a very great fire, it will

The vertue

will never be hot. And the cause is for it hath the holes so straight together, that the heat may not enter into the body of the stone. Also Aaron and Ebar say, that this stone borne, mitigateth wrath, lechery and other hot passions.

If thou wilt know whether thy wife lyeth with any other married man.

Take the stone called Galeritis, which is the same that is called Catabzes, and it is found in Lybia and Britannia, the most noble Isle of the world, wherein is contained both countries, England, and Scotland. It is of double colour, blacke, and of the colour of saffron, and it is found gray coloured, turning to palenesse. It healeth the Dzopslie, and it bindeth the bellies that are loose. And as Abicenna saith that if the stone be broken, and washed, or bee given to a woman to be washed, if she bee not a virgin, she will shed her water, if she bee a virgin, then the contrary.

If thou wilt overcome thine enemies.

Take

Of Stones.

Take the stone which is called Dracōnites, from the Dragons head. And if the stone be drawne out from him alive, it is good against all poisons, and he that beareth it in his left arme, shall overcome all his enemies.

If thou wilt engender love betweene any two.

Take the stone which is called Echites, and it is called of some Aquileus, because the Eagles put these in their nests. It is of purple colour, and it is found nigh the banks of the Ocean sea, and sometime in Persia, and it containeth always another stone in it, which soundeth in it, when it is named. It is said of auncient philosophers, that this stone hanged upon the left shoulder, gathereth love betweene the husband and the wife. It is profitable to women great with childe, it letteth untimely birth, it mitigateth the perill of making afraid, and it is said to be good to them that habe the falling sicknes. And as the men of Chaldea say and affirm, that if there be any poison in thy meate,

The vertue

if the aforesaid stone be put in, it lettesth
that meat may be swallowed downe: and
if it be taken out, the meate is soone swal-
lowed downe, and I did see that this last
was examined scensible of one of our bre-
thren.

If thou wilt take a man sure.

TAKE the stone which is called Tepi-
sites, It is found in the Sea, it is
shining and ruddy: and it is said in
the Wodke of Alchorath, that if it bee
borne before the heart, it maketh a man
sure, and refraineth and mitigateth all
seditions, and discordes. It is saide also,
that it mitigateth the flies with long hin-
der legges, which burneth corne with tou-
ching of it, & deboureth the residue; foules,
cloudes, haile, and such as have power of
the fruities of the earth. And it hath beene
prooved of philosophers of late time and of
certaine of our brethren that it being put
against the beame of the Sunne putteth
forth fiery beams. Also if this stome be put
in seething water, the seething will soone
cease & the water will be cold a little after.

If

If thou wilt that strangers
walk sure,

Take the stone which is called Hyacinthus in English a Jacinct, it is of many colours : the green is best, and it hath red veines, and it shoulde be set in silver, and it is said in certaine lectures that there is two kindes of it, of the water, and of the Saphire. The Jacinct of the water is yellow white. The Jacinct of the Saphires, is very shining yellow, habing no blemishnesse, and this is better, and it is written of this, in lectures of Philosophers, that it being borne on the finger, or neck, maketh strangers sure and acceptable to their guests. And it proboketh sleep for the coldnesse of it, and the Jacinct of Saphire hath properly this.

If thou wilt be saved from divers chances
and pestilent bits.

Take the stone which is called Drithes,
of which there be three kinds, one
P black,

The vertue

black, another green , and the third of the
which one part is rough, & the other plain,
and the colour of it is like the colour of the
plate of iron , but the green hath white
spots. This stone boyn preserbeth from di-
vers chances, and perills of death.

If thou wilt make peace.

Take the stone which is called a Sa-
phire, which cometh from the East In-
dia, and that of yellowe colour is the best,
which is not very bright : it maketh peace
and concord, also it makes the mind pure,
and devout to God; further, it strengtheneth
the mind in good things , and keepeth a
man from too much inward heat.

If thou wilt cure a virgin.

Take the stone which is called San-
nus from the Isle Sanna, it doth make
firm or consolidate the mind of the bea-
ter of it: and being bound to the hand of
a woman travelling with childe, it hind-
reth the birth, and keepeth it still in the
wombe. Therefore in any such occasion it

Of Stones.

Is forbidden, that a woman in that state
Should not touch this stone.

Thou shalt find many other like things
in the book of Mines, of Aaron, and Evax.

The manner of doing these things con-
sisteth in this, that the bearer of any of these
things be a clean person, but especially in
his body.

D 2

Iudorum

ISidorus seemeth to say, that Licania hath in the head a Stone of most noble vertue, and is of white colour, which brayed, given to them that hath the strangulion, to drinke, it looseth perfectly the urine, and shortly healeth, it putteth away the Feaver quartaine. Also it taketh away a white spot or pearle in the eye. Also if a woman with childe bear it on her, she loseth not her birth: Moreoever the flesh of them sodden and eaten, it is good to them that have an exulceration, or soze in the lungs, with a consumption of all the body, and spitting of blood. Also the powder of the beastes, with rinde, or bark of trees, with some graines of Pepper, is profitable against the Emerodes and growing out of flesh about the buttockes. Likewise they being raw, braied with rindes or barks of trees, break ripe Impostumes.

THE



The third Booke of Albertus, Magnus, of the vertues of certaine Beasts.

Es somuch as it hath been spoken in the book before of certaine effects, caused by the vertue of certayne Stones, and of their marvellous vertue of operation: now we will speak in this Chapter of certain Beasts.

Aquila.
Casso.
Bubo.
Hircus.
Camelus.
Lepus.
Experiolus.
Leo.
Foca.
Anguilla,

An Eagle,
A Shrike Owle.
A Goat Bucke.
A Camell.
A Hare.
A Lyon.
A Porpaise.
An Ele,

The vertue

Mustela.	A Wesell.
Upupa.	A Lapwing, or black plover
Pellicanus.	A Pellican.
Corvus.	A Crow,
Milvus.	A Kite, or Gleyd.
Turtur.	A Turtle.
Talpa.	A Vole.
Merula.	A blacke Macke, or Swsell.

Aquila, the Eagle is a bird well enough known: of the men of Chaldea it is called Vorax, and of the Greeks Rimbicus. Aaron and Evax say, that it hath a marvellous nature or vertue. For if the braine of it be turned into powder, and be mixed with the juice of Hemlocke, they that eat of it shall take themselves by the haire, and they shall not leabe their hold, so long as they bear that they habe received. The cause of this effect is, for that the braine is very cold, insomuch that it engendreth a fantasticall vertue, shutting the powers by smoke.

Casso is a beast that is knowne very well, it is called Rapa amongst the Chaldees, and of the Grecians, Orgalo; Aaron

Aaron saith of this, If the feet of it be born of any man, he shall never be vexed, but he shall desire alwaies to goe forth. Also hee that beareth the feet of it, shall alwaies overcome, and shall bee feared of his enemies. And he said that his right eye wrapp'd in a Wolfe's skin, maketh a man pleasant, acceptable and gentle. And meat be made of the aforesaid things, or powder given to any man in meat, the giber shall bee greatly loved of him that receibeth it. This last was probed in our time.

Bubo, a Shrieck Dove, is a Bird well enough known, whch is called Magis of the Chaldees, and Hisopus of the Greeks. There be marvellous vertues of this fowl, for if the heart and right foot of it bee put upon a man sleeping, hee shall say anon to thee what soever thou shalt aske of him: And this hath been probed a late time of our brethren. And if any man put this under his armhole, no dog will bark at him, but keep silence. And if these things aforesaid, joined together with a wing, if it bes hanged up to a tree, birds will gather together to that tree.

Hircus, the Goat Bucke is a beast well enough known, it is called of the Chaldees Erbichi, of the Greeks Massai. If the blood of it be taken warme with vinegar and the juice of Fenill, and sodden together with a glasse, it maketh the glasse soft as dow, and it may bee cast against a wall, and not broken, and if the aforesaid confection be put in a vessell, and the face of any man bee anointed with it, marbelous and horrible things shall appeare, and it shall seem to him that hee must die: and if the aforesaid things be put in the fire: and there be any man that hath the falling sickness, by putting to the loadstone, he falleth anon to the ground as dead, and if the water of Eles be given to him to drinke, hee shall be cured anon.

Camelus, the Camel is a beast known well enough. It is called of the Chaldees Ciboi, of the Greeks Iphim. If the blood of it be put into the skin of the beast called Scellio, (and then set on any mans head) which is like a Lizard, habing on his backe

of Beasts

back spots like stars, it shall seem that hee
is a giant, and that his head is in heaben.
And it is said in the booke of Alcorach, of
Mercury : And if a Lanthorne anointed
with the blood of it, lightened, it shall seem
that men standing about, habe Camells
heads, so that there be no outward light of
another candle.

Lepus, the Hare is a beast well enough
known, of the Chaldees it is called
Veterellum, and of the Greeks Gnollo-
sa, the vertue of it is shewed to be marbel-
lous, for Evax and Aaron said that the feet
of it joined with a stonye or with the head of
a black owseell, moobeth a man to hardi-
nesse so that he fears no death.

And if it be bound to his left arme, hee
may goe whither he will, and hee shall re-
turn safe without perill. And if it bee gi-
ven to a dog to eat, with the heart of a
Wesell, from thenceforth shall he not cry
out, although he should be killed.

Experiolum is a beast well enough
known, if the clove of it bee burned
and consolidated, and bee given in meate
to

The vertue

To any horse, hee will not eat for the space of three dayes, and if the aforesaid thing be put with a little Turpentine, it shall bee clear; and secondly it shall bee made as a cloud in blood, and if it be cast into a little boater a while, an horriblie thunder shall be made.

LE, a Lion is a beast well enough known, hee is called of the Chaldees Balamus, of the Greckes Beruth. If thongs of leather be made of the skinne of him, and a man gird himselfe withall, hee need not fear his enemies: and if any man will eat of the flesh of him, and drinke his water for three dayes, he shall be cured from the Feader quartain: and if any part of his eyes be put under a mans armehole, and boorne, all beasts shall fly away, bowing down their heads to their bellies.

FOCA, Porpoise is a fish well known of the Chaldees, it is called Daulanbur, of the Grecians Labor; this fish is of a divers nature. If the tongue of it be taken & be put with a little of the heart of it in wa-
ter, for a surety fishes will gather there to-
gether,

of Beasts.

gether. And if thou wilt bear it under thy armpit, no man shall be able to have victory against thee, thou shall have a gentle and pleasant judge.

A Nguilla, an Ele, it is a fish sufficient-
ly known. The vertues of it are marvellous, as Evax and Aaron say; for if it die for fault of water, the heart remaining hole, and strong vineger to be taken, and if it be mixed to the bloud of the fowle, called in Latin Vultur, which some call in English a Gripe, and some a Raven, and it be put under dung in any place, they shall all, how many soever they be, recover their life, as they had before. And if the worme of this Ele be drawn out, and put in the aforesaid confection the space of one month, the worme shall be changed into a very black Ele, of which if any man shall eat, he shall die.

M Ustela, the Weasel is a beast suffici-
ently known. If the heart of this beast bee eaten yet quaking, it maketh a man to know things to come, and if any dogge eate of the heart with the eyes and tongue of it, he shall soone lose his voice.

Upo-

The vertue

Vpupa, the Lapwing or black plover, is a bird sufficiently known: of the Chaldees it is called Boridista, of the Greeks Ison: The eyes of it born, make a man grosse or great: and if the eyes of it be born before a mans breast, all his enemies shall be pacified: and if thou shalt habe the head of it in thy purse, thou canst not be deceived of any Merchant. This hath been probed of our brethren.

PElicanus, the Pellican is a bird well known: it is called of the Chaldees Voltri, and of the Greeks Iphalari. The vertue of it is marvellous. If young birds be killed, and their heart be not broken, & if a part of her bloud be taken, and be put warm in the mouth of the young birds, they will receive soon again life, as before. If it be hanged upon the neck of any bird, it shall flie alwaies, untill it fall dead. And the right foot of it under an hot thing, after three moneths shall bee engendred quick, and shall move it selfe of the humour and heat, which the bird hath. And Hermes in the book of Alchorath, and Plinius doth witnesse this.

Corvus

Corvus, called of some a Kaben, and of others a Crow, the vertue of this fowl is marvellous, as Evax, & Aaron rehearste. If her egges be sodden, and be put againe in the nest, the Kaben goeth soone to the red Sea, in a certain Isle where Aldoricus v^r Alodrius is buried, and she bringeth a stone wherewith she toucheth her egges, and her egges be as raw as they were before: it is a marvellous thing to stirre up sodden egges. If this stone bee put in a ring, and the leafe of the Labzell tree under it, and if a man be bound in chaines, v^r a doze shut, bee touched therewith, hee that is bound shall bee loosed, and the doze shall be opened: and if this stone be put in a mans mouth, it giveth him understanding of all birds. The stone is of India, because it is found in India, as some men say, and some say in the red sea. It is of divers colours, and maketh a man to forget all wrath, as we have said above in the same stone.

Milvius, a Kyte v^r Cleyde is a bird common amonst us, of the Chaldees

The vertue

dees it is called Bisicus, of the Greeks Melos. If the head of it be taken, and boyn before a mans breast, it gibeth to him lobe, and fabour of all men and women.

If it be hanged to the neck of an Hen, she will never cease to run, untill it bee put away : and if a cocks combe bee anointed with the blood of it, hee will crow from thenceforth. There is a certaine stone found in the knees of this bird, if it bee looked craftily, which if it bee put in the meat of two enemies, they shall bee made friends, and there shall be made very great lobe among them.

Turtur, a Turtle is a bird well enough known, it is called Merlon of the Chaldees, of the Greeks Pilax. If the heart of this fowle bee borne in a wolves skinne, he that beareth it shall never have an appetite to commit lechery from thenceforth. If the heart of it be burned, and put above the egges of any fowle, there can never young birds be engendred of them from thenceforth: and if the feet of this fowle bee hanged to a tree, it shall not bear from thenceforth.

And

And if an hairy place, and an horse an-
hicted with the blood of it, and with water
wherein that Mole was sodden, the blacke
hairs will fall off.

TAlpa, a Mole is a beast well enowgh
known: the vertue of this beast is
marvellour, as it is rehearsed of Philoso-
phers. If the foot of it bee wrapped in the
leafe of a Laurell tree, and bee put in the
mouth of an horse, hee will fly for feare:
and if it bee put in the nest of any fowl,
there shall never come forth young birds of
these egges: and if thou wylte drise awaie
Moles, put it in a pot, and quick brimstones
kindled, all the other Moles shall come to-
gether there: and the water of that deco-
ction maketh a black horse white.

MEcula a black Pack, or Doseill, is a
whole well enough known, and the
vertue of it is marvellous. For if the fea-
thers of the right wing of it bee hanged up
in the midst of an house, with a redde
leafe which was never occupied, no man
shall be able to sleep in that house untill it
bee put away. Moreover if the heart of it
bee

be put under the head of a man sleeping, if you aske him any thing, he shall tell all he hath done with a high voice.

The manner of doing these aforesaid things, that the effect may be good and profitable is, that it be done under a favourable Planet, as Jupiter and Venus, and this is in their dayes, and houres. If any man therefore will doe these things truly, without doubt hee shall find truthe, and very great effect and vertue, in the aforesaid things, as I have probed and seen oftentimes together, with our brethren in our time. Therefore let a man consider here which shall find plenty of those aforesaid things, that he possessest a Lordship of vertues. For if they be done in their contraries, as a good effect in a malicious sign, his vertue and effect should bee hindred by his contrary, and thereby good and true things grow to be despised. We see by daily exerience, very many people are deceived in true things, which if they had knowne, and kept the qualities of signes, or the right measure of times and seasons they should have gained their will and

of Beasts.

and effect in the aforesaid things.

Isidorus seemeth to say that the ashes of a great Frog , tyed to a womans girdle, restraineth greatly the comming of a womans naturall purgation.

And in probation, if it bee bound about a hens neck, no blood shall come out of her, or of any other beast.

Also if it be tempered with water, and if the head or any other place bee anointed therewith, haire will no more grow there.

If any man bear a dogs heart on his left side, all dogs shall hold their peace, and not barker at him.

If any man will bind the right eye of a Wolfe on his right sleeve, neither men or dogs may hurt him.

Here endeth the secrets of Albertus Magnus of Colone, of the Natures and Virtues of certaine Herbs, Stones, and Beasts.

on

End

The order



¶d that al things that hath
been said before , and also
shall be said after , may be
applyed moze easly to the
effects of their desire which
have no knowoledge in the
stars . First, thou shalt note , that an hour is
taken two waies , that is , equall , and une-
quall . The equall hour is the houre of the
diall or clock , which is alwaies equall . The
unequall hour is considered , after that the
days be longer , or shorter . For the Astrolo-
gians consider alwaies the time in the
which the Sunne standeth upon his halfe
sphere , and they call it the day or the houe of
the day , and by the contrary the night .
They divided that time which they call the
day , in seaben equall parts which bee the
houres of the same day , and whatsoeuer is
said of the day , thou must understand con-
trariwise of the night . And that thou maist
understand moze clearerl , let us put the case ,
the Sun cometh ouer om his halfe sphere , at
sight of the diall . We have unto the going
downe

down of the Sun seabenteen hours of the
 Diall, which wee may multiply by Ix. as
 there be Ix. minutes of every houre of the
 Diall, and we ^e all habe nine hundred and
 threescore minutes, which wee may divide
 by twelbe, as there be twelbe houres of the
 day, applying to every hour his proportion,
 and count fourscore minutes in an house,
 Therefor ebery houre of a day shall have
 fourscore minutes, which shall contain one
 hout, and one third of an houre of the Diall.
 And in all that time the dominion of the
 Planet of that houre shall be considered, as
 the Table here following shall make more
 manifest. Ebery houre of his night shall
 have but forty minutes, which thou shalt
 understand likewise of others, according
 to the rising of the Sun upon the ground,
 because that houre which is the midst be-
 tween night and day, which is called the
 dawning of the day, is not called the day,
 but the day is properly to bee understood,
 when as the Sun may be seen.

Therefor thou willing to consider and
 know the domination and rule of every
 Planet, then here may you see how in ebe-

By hōurē ebery Planet hath his dominion: thou shalt consider the hours themselves as I have before said, and so thou maist come to the end of thy purysse. Also the beginning of the day is considered from one of the clocke of the day, going before afternoon. So diuide the Sunday into two equall parts, and each in twelbe hours, so that the first hour of Munday, beginneth after twelbe on Sunday, and one is the she beginning of Munday.

Wherfore thou art to consider that Sunday hath his sign under the Sun.

Munday hath his sign under the Moone.

Tuesday hath his sign under Mars.

Wednesday hath his sign under Mercurius.

Thursday his sign under Jupiter.

Friday his sign under Venus.

Saturday his sign under Saturn.

It is to be noted that every true act must be done under his Planet. And the best is, that it be done in the proper day of the planet, and in his own proper hōure, as for example.

Under Saturne, life, building, doctrine, mutation.

Under

of Planets:

Under Jupiter honor, desired things,
riches, apparell.

Under Mars, war, prison, matrimony,
enemy.

Under the Sun, hope, lucre, fortune,
heire.

Under Venus, friend or fellowship, way,
lober, stranger.

Under Mercury, losse, debt, fear.

Under the Moone, polaise, dream, mer-
chandise, theft.

Of the hours of the day and nights.

And first the hours of Sunday, the
first hour the Sun, the second Venus,
the third Mercurius, the fourth the Moon,
the fift Saturnus, the sixt Jupiter, the se-
venth Mars, the eighth the Sun, the ninth
Venus, the tenth Mercurius, the eleventh
the Moon, the twelfth Saturnus.

But in the first hour of the night Jupiter,
the second Mars, the third the Sun, the
fourth Venus, the fift Mercurius, the sixt
the Moon, the seventh Saturnus, the viii.
Jupiter, the ninth Mars, the tenth the
Sunne, the xi. Venus, the xii. Mercurius.

The order

In the first hour of Munday the Moone,
the second Saturne, the third Jupiter, the
fourth Mars, the fift Sol, the sixt Venus, the
seventh Mercurius, the eight Luna, the
ninth Saturnus, the tenth Jupiter, the ele-
venth Mars, the twelfth Sol.

But in the first hour of Munday night,
Venus, the second Mercurius, the third
Luna, the fourth Saturne, the fift Jupiter,
the sixt Mars, the seaventh the Sunne, the
eight Venus, the ninth Mercurie, the tenth
Luna, the eleventh Saturnus, the twelfe
Jupiter.

In the first houre of Tuesday Mars, in
the second Sol, the third Venus, the fourth
Mercurie, the fift Luna, the sixt Saturne,
the seventh Jupiter, the eight Mars, the
ninth Sol, the tenth Venus, the eleventh
Mercurius, the twelfth Luna.

But on Tuesday at night in the first
hour Saturne, the second Jupiter, the third
Mars, the fourth Sol, the fift Venus, the
sixt Mercurie, the seventh Luna, the eighth
Saturne, the ninth Jupiter, the tenth Mars,
the eleventh Sol, the twelfth Venus,

Of the Wednesday, in his first hour Mer-
curius, at two Luna, at three Saturnus, at
four

of Planets.

four Jupiter, at five Mars, at six Sol, at seven Venus, at eight Mercurius, at nine Luna, at ten Saturnius, at eleven Jupiter, at twelve Mars.

But on Wednesday night at one of the clock Sol, at two Venus, at three Mercurius, at four Luna, at five Saturnus, at six Jupiter, at seven Mars, at eight Sol, at nine Venus, at ten Mercurius, at eleven Luna, at twelve Saturnus.

On Thursday at one of the clock Jupiter, at two Mars, at three Sol, at four Venus, at five Mercurius, at six Luna, at seven Saturne, at eight Jupiter, at nine Mars, at ten Sol, at eleven Venus, at twelve Mercurius.

But on Thursday night at one of the clock the Moone, at two Saturnus, at three Jupiter, at four Mars, at five Sol, at six Venns, at seven Mercurius, at eight the Moon, at nine Saturne, at Jupiter, at eleven Mars, at twelve Sol.

The order

On Friday at one of the clocke Venus, at two Mercurius, at three Luna, at foure Saturnus, at five Jupiter, at six Mars, at seben Sol, at eight Venus, at nine Mercurius, at ten Luna, at eleven Saturnus, at twelbe Jupiter.

But on Friday night at one of the clock Mars, at two Sol, at three Venus, at four Mercurius, at five Luna, at six Saturnus, at seaben Jupiter, at eight Mars, at nine Sol, at ten Venus, at eleven Mercurius, at twelbe Luna.

On Saturday at one of the clock Saturnus, at two Jupiter, at three Mars, at four Sol, at five Venus, at six Mercurius, at seven Luna, at eight Saturnus, at nine Jupiter, at ten Mars, at eleven Sol, at twelve Venus.

But on Saturday night at one of the clock Mercurius, at two the Moon, at three Saturnus, at four Jupiter, at five Mars, at six Sol, at seven Venus, at eight Mercurius, at nine the Moon, at ten Saturne, at eleven Jupiter, at twelbe Mars.

And note that Jupiter and Venus bee good, Saturne and Mars evill, but the Sun and Moon in a mean, and Mercury is good with good, and evill with evill.

A



*A short Discourse of the nature
and qualities of the seven
Planets: and first of Saturnus.*

h Saturnus is the highest Planet, whose nature is cold and dry, whose complection melancholieke, an enemy to mankind, masculine, of the day evill disposed, and counted the greater misfortune. He is of slow motion, for hee performeth his course but in thir-ty years. Hee governeth in a mans bo-
dy the right eare, the milt, the bladder. Hee hath dominion over the Ptisicke, Catarrh, Palsie, Dropsie, Quartaine A-
gue, Consumption, Gout, Leprosie, Moz-
phew, Canker, Flur, and Griefs of the
spleen. Hee is a friend to the retentive
faculty, and hee hath two houses, as Ca-
pricornius, and Aquarius. If he be Lord
of the nativity, hee maketh the children of
proud hearts, lofty in honours, sad, keeping
anger,

The order

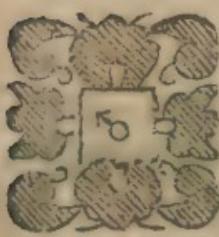
anger, upright in counsell, disagreeing
with their wifes, malicious. Of stature
lean, pale, slender, and hard faboured, thick
lips, wide nostrills, and cold of nature.
This Planet gibeth denomination to Sa-
turday, because he ruleth the first hour of the
day.



Jupiter is next beneath Sa-
turnus, whose nature is
warm and moist, whose com-
plexion sanguin, a friend to
nature & to mankind, mascu-
line, of the day, is called the
greater fortune, he is meetly slow of moti-
on, performing his circuit but in twelve
yeers. He governeth in a mans body, the
Liber, the Lungs, the Kibes, Midrisse, Gzi-
stles, Blood and seed. He hath dominion
over the Kings-e hill, Plurisie, infection of
the Lungs, Apoplexy proceeding of blood,
Crampe, great head ache, heart-burning,
and other Diseases rising of Blood. He
helpeth the Digestive and Nutritive
faculties, and hee hath likewise two
houses, Sagittarius and Pisces. If hee
bee

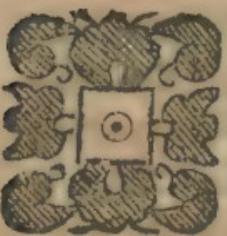
of Planets.

He Lord of the nativity, hee maketh the
children borne, to bee of notable courage,
trust, attaing great exploits, merry,
glorios, honest, of stature faire, and lobe-
ly coloured, gentle eyes, thick haire, stately
in going, very loving both of wife and chil-
dren. He gibeth name to Thursday, because
he ruleth the first hour of that day.

 Mars followeth Jupiter, whose
nature is immoderate hot and
dry, whose complexion is Chole-
rick, Masculine, of the night,
evil disposed, and termed the
lesser misfortune. He is indifferent quick
of motion, performing his course in two
years. Hee governeth in a Man, body the
left Eare, the Gall, the Reins, and Coddes.
He hath influence in the tertian Fea-
ver, Pestilence, and continuall Ague
King-worme, Negrim, rottennesse, un-
timely deliverance, breaking of veines,
and all diseases caused by colour, and
hath two mansions, Aries and Scorpius.
If he be Lord of the nativity, he maketh the
d.ii.

The order

Children borne rough, wild, fierce, inbin-
eble, bold, contentious, obscure, easie to
be deceived. Of stature indifferent leane,
hard faced, red headed, small eyed, delight-
ing to burn and destroy, subject to brea-
king their lims and violent death, or else
to fall down from an high place: This
planet gibeth denomination to Tuesday,
because he ruleth the first houre of that
day.



Sol, or the Sunne ensueth
next Mars, whose nature is
hot and dry moderately, the
life and light of all the other
Planets, masculine, of the
day good fortune by aspect, but evill for-
tune by corporall conjunction. He is quick
of motion, finishing his course in three
hundred sixty five days, and almost six
hours. He goberneth in mans body, the
braine, marrow, sinewes, the right eye of
a man, and the left eye of a woman. He
hath rule of all hurts in the mouth, in
distillations to the eyes, and in all hot and
dry diseases which proceed not of choleric,
and

Of Planets.

and he hath but only one mansion : to wit Leo. If he be Lord of the nativity he maketh the children borne, trusty, lofty, wise, just, courteous, religious, and obedient unto their parents. Of person corpulent, their hair inclined to yellow, tall, large limmed, doing all things with a grace : and if this Planet be well placed, he causeth long life. This Planet giveth denomination to Sunday, because he ruleth the first hour of the day.



Venus runneth after Sol, whose nature is cold and moist temperately : whose complexion flegmaticke, feminine, of the night; and is cleaped the lesser Fortune, but of inclination well disposed to mankind. Shee is of a swift progression absolving her resolution in one yeare. Shee governeth in mans body, the Loynes, Kidneys, Buttocks, Belly, Flank, and matrix. Shee beareth rule over all cold maladies : and moist in the Liver, Heart, and Stomack, and especially women about their priuities

The order

privities: and shee hath two mansions or houses: Taurus and Libra. If she be Lady of the nativity, she maketh the children borne, pleasant, merry, given to pleasures, lovely, letherous, just, inviolable keepers of faith and friendlinesse. Of stature tall, comely, white and faire, having wanton and amiable eyes, gentle looks, thick and soft hair, sometime curled, dauncers and delighted in musicke. This gentle Planet gibeth domination to Friday, because shee ruleth the first hour in that day.

Mercurius immediately followeth Venus, whose nature in all respects is common and converteble, masculin with masculine, feminine with feminine, hot with hot, cold with cold, moist with moist, dry with dry, good fortune with good fortune, best with a good aspect or conjunction. He is of swift motion going his course in a year. He goberneth in mans body the tongue, memory, cogitation, hands and shighs. He hath dominion over the Phren-
ge,

of Planets.

sy, madnesse, melancholly, Felling sick-
nesse, Cough, Rheum, and the abundance of
distilling spittle : and generally all things
are subject to him : and he hath two mansi-
ons, Gemini and Virgo. If he be Lord of
the nativity, he makeith the children stout,
wise and apt to learne, modest, secret, and
eloquent. Of person small, leane, pale of
visage : smooth haired : fair eyed : hard and
honey handed. This Planet giveth name
to Wednesday : because he ruleth the first
houre in th t day.



Luna, or the Moone com-
meth last and lowest of
all the Planets, whose na-
ture is cold and moist : fe-
minine and of the night,
conveyer of the vertue of
all other Planets comming next from her
to us. She is of a very passing swift mo-
tion, finishing her course in seben and
Twenty days, viii. houres, and xxxiii. min.
She governeth in a mans body, the brain,
the left eye of a man, and the right eie of a
woman, the priuy parts of a woman, the

The order

the stomach both in man and woman, the belly, and generally all the left parts of the body. She ruleth the palsey and woxithing of the body, displacing of members, obstruction of sinewes with infirmitie proceeding of cold moisture, and shee hath but one house only, to wit, Cancer. If she be sovereigne of the nativity, she maketh the children borne, honest, honozable, inconstant, loving wet and moist places, and given to see strange countrys. Of stature tall, white, and effeminate. She gibeth name to Munday, because she ruleth the first hour in that day.

Herc

Here beginneth the book of the
marvells of the world set forth by
Albertus Magnus.

After it was knowne of Philosophers, that all kind of things move and incline to themselves, because an active and rational vertus is in them, which they guide, and move as well to themselves as to others, as fire mobeth to fire, &c.

Also Abicenna said, when a thing standeth long in salt, it is salt, and if any thing stand in a stinking place, it is made stinking: and if any man standeth with a bold man, it is made bold, if it stand with a fearfull man, it is made fearfull.

And if a beast companieth with men, it is made tractable and familiar: and generally it is verified of them by reason, and divers experience, that every nature mobeth to his kind, and their verifying is knowne in the first qualities, and likewise in the second, and the same chanceth in the third. And there is nothing in all dispositions and quality, which mobeth to it selfe.

Of the marvells

selſe, according to his whole power. And this was the root, and the ſecond beginning of the works of ſecrets, and turn thou not away the eyes of thy mind.

After that this was graffed in the minds of the Philosophers, then they found the diſpoſition of naturall things. For they knew ſurely that great cold is graffed in ſome, in other ſome great boldneſſe, in ſome great wrath, in ſome great feare, in ſome barrenneſſe is ingendred, in ſome fer-VENTNEſſE OF LOVE IS INGENDRED, in ſome is one vertue or other ingendred, either after the one kind, as boldneſſe and victo-ry is naturall to a Lion, or ſecundum in-di-viduum, as boldneſſe is in a harlot, not by a mans kind, but Per in-di-viduum, there came of this great marbells, and ſecrets able to be wrought. And they that under-ſtood not the marvellousneſſe, and how that might be, did deſpise & cast away all things in which the laþor wit of Philosophers was whose intent & laþor was their own praise in their posterity, that they might by their writing, make things called false be hol-den in great estimation. It is not hidden to the people, that every like helpeth and Streng-

of the World:

strengthoneth his like, and lobeth, mobeth
and embraceth it. And Physitians habe
said, and verifid that, for their part, and
said, that the Liber helpeth to the Liber,
and every member helpeth his like. And
the turners of one Metall into another
called Alchymists know that by manifest
truth, how like nature secretly entreteth, and
rejoiceth of his like. And every science
hath now verifid that in his like. And
note this diligently, for great marvellous
worke shall be seen upon this.

Now it is verifid, and put in all mens
mindes, that every naturall kind, and
that every particular or generall nature
hath naturall amity and enmity to some
other. And every kind hath some horri-
ble enemy, and destroying thing to bee
feared. Likewise something rejoicing
exceedingly, making glad, and agreeing by
nature. As the sheep doth feare the wolfe,
and it knoweth not only him alive, but
also dead, not only by sight, but also by
taste, and the Hare feareth the Dogge, and
the Mouse the Cat, and all foure footed
beasts feare the Lion, and all flying birds
fie the Eagle, and all beasts fear man, and

Of the marvells

this is grafted to ebery one by nature. And some have this, Secundum Individuum, and at a certain tyme.

And it is the certifying of all Philosophers, that they which heare others in their life, hate their parents and altogether after they die. For a skin of a sheep is consumed of the skin of the wolfe, and a simbrell, tabour or drumblade, made of the skin of a wolfe, causeth that which is made of a sheeps skin, not to be heard, and it is so in all others. And note thou this for a great secret.

And it is manifest to all Men, that a man is the end of all naturall things, and that all naturall things are by him, and he overcometh all thinges. And naturall things have uaturall obedience grafted in them to man, and that man is full of marvellousnesse, so that in him are all condicions, that is mistemperance in hot and cold, temperate in ebery thing that it wil, and in him be the vertues of all things, and all secret acts worketh in mans body it selfe, and ebery marvellous thing cometh forth of him, but a man hath not all those things al
one

of the World.

one time, but in divers times, and in Diversis individuis, and in him is found the effect of all things.

Thou shalt note how much Reason may see and comprehend, and how much thou maist probe by experience, and so understand that which is against man.

There is no man but doth know that every thing is full of marvellous operations, and thou knowest not which is greatest operation, till thou hast probed it. But el y man despiseth the thing whereof he knoweth nothing, and that bath done no pleasure to him. And every thing bath of hot and cold, that is proper to him, and fire is not more marvellous then water, but they are divers and after another manner, and Pepper is not more marvellous then Henbane, but after another fashion. And he that believeth that marvellousnesse of things, commeth from hot and cold, cannot but say that there is a thing to bee marvilled in every thing, seeing that every thing bath both of hot and cold that is convenient to it. And he that believeth that the marvellousnesse of things bee in starres,

Of the marvells

of which all things take their marvellous
and hid properties, may know that every
thing hath his proper figure celestial agree-
ing to them, of which also cometh marvel-
lousnesse in working. For every thing which
beginneth under a determinate ascendent
and celestiall influence, and getteth a pro-
per effect, or vertue of suffering or working
a marvellous thing. And he that believeth
the marvellousnesse of things that come by
amity and enmity, as buying and selling
cannot be denied so for to come: and thus
universally every thing is full of marbel-
lous things, after every way of searching
the natures of them. And after that the
Philosophers knew this, they began to
probe and say what is in things.

Plato saith in Libro regimenti, that hee
that is not expert in Logick, of which the
understanding is made ready, lifted up,
nimble or light and speedy: and he that is
cunning in naturall science, in which are
declared marvellous things both hot and
cold, and in which the properties of every
thing in it selfe be shewed. And which is not
cunning in the science of Astrology, and in
the

The sightes and figures of stars, of whiche-
very one of them whiche bee high , hath a
vertue, and property , cannot understand
nor verifie all things, whiche Philosophers
have written, nor can certifie all things,
whiche shall appear to mans senses, and bee
shalt goe with heabiness of mind , for in
those things is marvellousnesse of all
things which are seen.

A pure Astrologian believeth that all
marvellousnesse of things , and that the
roote of experiance, and of all things whiche
be apparent when they bee put together,
were from a celestiall figure whiche every
thing getteth in the houre of his killing
or generation. And he hath verified it in
every thing that he hath probed , bee fin-
deth that the concourse of things , is ac-
cording to the course of the stars. And bi-
gory, joy and heabiness, dependeth theresoef,
and is judged by it. And therefore he com-
manded all things to be done in certaine
days, in certaine hours, in certaine conjunc-
tions, and separation , in certaine ascensi-
ons, and their wit could not attaine to all
the knowledge of Philosophers.

Of the marvells

A great part of Philosophers and Physicians, have beleived that all marvellousnes or experiance s marbells, came from Naturall things, when they be brought to light, by hot and cold, dry and moist, and they shewed these four qualities and put them to the rootes of all marvellous things, and the mixtion of them is required to every marvellous thing, they verifid that in their works : and when they found experiances of Philosophers they might not verifie those things by hot and cold, but rather by his contrary. It causeth them to marbell continually, and to be sorry and to deny that oftentimes , although they see it.

Wherefore Plato said for a good cause that hee which is not very cunning in Logick, and wise in in the vertues of naturall things, likewise the aspects of the starres, shall not see the causes of marvellous things, nor know them, nor participate of the treasure of the Philosophers.

Therefore I know that every thing bath that which is his owne , of heate and cold , of which it maketh another thing

else.

of the World.

effectuall by accident, directly and indirectly, and it hath all his vertues of the stars, and the figure of his generation, which it worketh in mortallitie, construction, and greeing with other.

And notwithstanding every thing hath his owne naturall vertues, by whiche every thing is a beginning of a maruellous effect. Therefore seeing that Nature moveth to his own like, it may be imagined of the maruellousnesse of effects, to worke every thing that thou wilst, and thou shalt verifie it to all things which thou shalt hear, both of Physick and all other natural sciences, after a diverse way of thy thought and wit. And I shall shew thee manifestly, that thou maist helpe thy selfe, and prepare thee to receive those things which I tell to thee, gathered and collected of Philosophers and divers ancient authoress. Therefore have thou this thing in thy mind, that an hot thing, as much as it is by it self helpeith in cold passions, and it is an experiance in them, and agreeith not to hot things, but by accident or indirectly, and againe that which falleth out or comes by accident

may

Of the marwells

may deceiue thee in the first qualities, for oftentimes a hot thing healeth hot sicknesse, that is by accident or indirectly,

Therefore, if thou wilt have exerience: First it beconmeth thee to know of those things, whether they be hot or cold. And after that note what is the disposition and naturall properties of it, whether is it boldnesse, or fearfulnesse, or honesty, or barrenesse, for what nature every thing bath he is like to such in these things in which he is associate: As the Lion is a brast unfearfull, and hath a naturall boldnesse, chiefly in his forehead, and heart. And therfore he that taketh in his fellowship the eye or heart of a Lion, or the skinne which is between his two eyes, goeth bold and not fearfull, and bringeth fearfulnesse to all beasts. And generally there is in a Lion vertue to give boldnesse and magnanimity. Likewise in a harlot boldnesse is exterminate. And therefore Philosophers say if any man put on a common harlots smock, or look in the glasse, or have it with him, in which she beholdeth her self, he goeth bold and unfearful. Likewise there is great bold-

of the World.

boldnesse in a cock, in somuch that Philosophers say, that the Lion is astonied when he seeth him. And therefore they say, if any man hear any thing of his he goeth boldly.

And generally ebery beast, which hath boldnesse extirminate by nature or chance, Si ex eo construetur hujusmodi, it then giveth to it boldnesse. Likewise if it be a barren beast, by nature or by some accident following to it, that it moveth some to barrennesse. And therefore Philosophers have written, that the Mule soasmuth as hee is utterly barrain of his property, and whatsoever it be maketh men and women barren, when some part of him is associate to women. And likewise doth hee that was born afore the naturall time, and a gelded man, because barrennesse is graffed in all these, and they are like to a man in this, which doth associate to himselfe these inward things. Likewise they which will move lobe, looke what beast loveth most greatly, and specially in that hour, in which it is most stirred up in lobe, because there is then greater strength in it in moving to lobe, they take a part of the beast

Of the marvells

beast, in which carnall appetite is stronger,
as are the heart, the stones, and the mother
or matrice.

And because the Swallow lobeþ greatly,
as Philosophers say, therefore they chose
her greatly to stir up lobe.

Likewise the Dove and the Sparrow are
holden to be of this kind, specially when
they are delighted in lobe or carnall appe-
tite, for then they provoke and bring in
lobe without resistance.

Likewise when they will make a man
to be a babler, or of much speech, they put
nigh to him a part of a dogs tongue or
heart: but when they will make a man e-
loquent or delectable, they associate to him
a Nightingale: and to speak universally,
whatsoeuer vertue or naturall property,
they see in any naturall thing after an ex-
cuse, they thought to make like to move
or incline any thing disposed to that same:
for they knowe surely that it might more
help then hurt, insomuch as it hath grased
in it of their nature. And all vertue mo-
beth to such as it is, according to the power
of it. And so must thou understand it to be
in marchellous things, of which thou shalt

bears

of the World.

beare. And this is said to introduce thy mind.

The author Libri regimenti saith, that there be certain things manifest to the senses, in which we know no reason. And certain be manifest by reason, in which wee perceive Nullum sensum nec sensationem. And in the first kind of things we must believe no man, but experience and reason is to be probed by experience not to be denied. And in the second kind of things feeling is not to be looked for, because it may not bee felt. Therefore certain things must bee believed only by experience, without reason, for they be hid from men.

Certain are to bee beleived only by reason, and because they lack senses, for although wee know not a manifest reason wherefore the Loadstone draweth to it iron, notwithstanding experience doth manifest it so, that no man may deny it. And like as this is marvellous, which only experience doth certifie, so should a man suppose in other things. And hee should not deny any marvellous thing although bee hath no reason, but that bee rather ought

Of the marvells

Ought to probe by experiance, for the causes
of marvellous things are hid, and of so di-
vers causes going before, that mans un-
derstanding after Plato, may not apprehend
them.

Therefore the Loadstone draweth iron
to it, & a certain other stone draweth glasse.
So marvellous things are declared of
Philosophers to bee in things by experi-
ence, which no man ought to deny. And
that is not probed after the fashion of Phi-
losophers which found that, for the Philo-
sophers say, that the Palme is a tree, and
it hath the male and the female, therefore
when the female is nigh the male, thou
seest that the female doth bow downe to the
male, and the leafe and the branches of it
are made so soft, and bow downe to the
male.

Therefore when they see that, they bind
ropes from the male to the female. Reddis
ergo erecta, super se ipsam quasi adepta sic
Masculo per continuationem sumis virtu-
tem masculi. Notwithstanding many of the
ancient Authors have shewed marvellous
things, received now of common people, and
taken for a truth.

There-

of the World.

Therefore I shall shew to thee certayne things that thou maist stablish thy mind upon them, and to know it for a certaine truth which reason cannot stablish by feeling, because the aforesaid help in them. And therfore it is, that the son of Messias said in the book of the Beasts. If a woman great with child, put on the apparell of a man, and a man put it on after, before he wash it, if he have the feaver quartain it wil depart from him.

And it is said in the booke of beasts, that the Isbard fleeth the priuy members of a man, and in another place it is said, Si carneum, if an old man be buried in a Dobe or Culbers house, or be put where Doves or Culbers inhabit or rest, there they are multiplied untill it be full of them.

And the booke De theriaca of Galen, it is said, that the Serpent which is called Regulus in Latine, a Cockatrice in English, is somewhat white, upon whose head there bee three haire, and when any man seelth them he dyeth soon. And when any man or any other living thing heareth his whistling, hee dyeth. And ebery beast that eateth of it being dead, dyeth also:

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also. And Aristotle said, where there is summer six monys, and winter other six there is a floud wherethin adders are found, whose property is that they never see themselves but they die, but when they be dead they hurt not. And Aristotle put craftily in the mind of Alexander, that hee should take a great glasse and goe towards them therewith, and when they did behold themselves in the glasse they dyed. This saying of Aristotle was not beleived of some men.

For Abicenna said against Aristotle, if any man did see it he dyed: wherefore there is no truth in his speech. And they said, if any man would take the milk of a woman gibing suck to her own daughter, of two yeare old, and let it be put in a glassen vessell, or hanged up in a Dobe or Culber house where they goe in and out, Dobes wil abide and be multipliyed there untill they be innumerable. And said, when the mouth of a dead man is put upon him which complaineth of his belly, his belly is healed.

And Alexander said, when any thing is taken out of the nabell of an infant, whiche

com-

of the World.

commeth forth of it being cut, and be put under the stone of a ring of silver or gold, then the passion or griefe of the colicke commeth not in any wise to him that beareth it.

And Galen saith, when the leaves of Sorell be eaten, they loose the belly. And when the seed of it is drunken, it looseth the belly.

And it is said that the roote of Sorell hanged upon him that hath the Swinepox it helpeth him.

And Philosophers say, when thou wilt that a beast returne to his lodging, anoint his forehead with Sepesquilia, and it will returne.

And Aristotle said in the booke of beasts, If any man put wrought wax upon the hornes of a Cowes calfe, it will goe with him wheresoeuer hee will without labour. And if any man anoint the hornes of Kine with wax and oyle, or pitch, the paine of their feste goeth away.

And if any shall anoint the tongues of Oxen with any tallow, they neither taste nor eat meat, but they shall dye for hunger, except it be wiped away with salt & vinegar.

G

And

Of the marvailes

And if any man anoint the nether parts
of a Cocke with oyle, he neither will nor
may tread an Hen.

If thou desire that a Cocke grow not, a-
noint his head and fozehead with oyle.

It is said in the Wooke of Archigenis
Quando cum illa, of the haires hanged
upon him that sufferereth the collicke, it pro-
fiteh him.

And Aristotle said, Emeraudes goeth
away from him, which sitteth upon the
skin of a Lion.

And if the dung of an hare be broken un-
to powder and cast abroad upon a place of
Emots, or Pismires, then the Pismires
leabe the other place.

Philosophers said, if the head of a goat be
hanged upon him which sufferereth swine-
por, he is healed by it. If thou wilt that
a woman be not viciate nor desire men,
take the priby member of a wolfe, and the
haires which doe grow on the cheekes or
eyebrowes of him, and the haires which
be under his beard, and burne it al, and
give it to her in a drinke when she know-
eth not, and she shall desire no other man.
And they said, when a woman desireth
not

not her husband, then let her husband take
a little of the tallow of a bucke goat, mean
betweene little and great, let him anoint
his pri by member with it, and doe the act
of generation, she shall love him and shall
not doe the act of generation afterwards
with any.

And they said that when the snaile is
poysoned, ic eateh the herbe called orga-
ny, and is healed, and therefore they know
that the herbe called organy, hath lien un-
der poysone. Also it is said when the weasel
is poysoned of a serpent, it eateh Rue, and
they know by this that the Rue is contrary
to the venime of serpents.

And a mouse put under the pricking of
Scorpions, delivereth a man, because he
is contrary and feareth not him.

And Philosophers habe invented, that if
any woman is barraine when there is put
to her a thing that maketh a woman bac-
raine she can in no wise be fruitfull.

And it is said that when a sponge is cast
into wine mixed with water, and after
drawne forth and strained and wringed,
the water cometh forth of it, and the wine
remaineth.

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Laberences said, if a stone be hanged upon a sponge, on the necke of a childe, which cougheth with a vehement or great cough, his cough is mitigated and restrained. And being put on the head of an asse or into his fundament, Scarabeus, that is a flye with a black shell, that breedeth in cowshardes and is blacke, called a beetle, cutteth him and he turneth untill it bee drawne from him.

It is said also, that if any stome be boun-
den to the taile of an asse, he will not Bray
nor Rose.

If the haire of an asse be taken, which
are nigh his priby member, and be given
to any man broken in with any kinde of
wind in a drinke, hee beginneth anon to
fart. Likewise if any man take the egges
of pismires and break them and cast them
into water, and give them to any man in
a drinke, he ceaseth not anon to fart, they
doe likewise with wine.

And it is said, if thou make a ring of a
rod of a fresh mirre tree and put it on thy
ring finger, it mitigateth or extinguest the
impostume under the arme holes.

In

of the World.

In the booke of Aristotle it is said that the roote of white henbane, when it is hanged upon a man suffering the collick, it is profitable to him. And when salt peter is put in a vessell, and vine gar upon it, it will boile or seeth mightily without any fire.

It is said also in the booke of Hermes when leekeseede is casten upon vinegar, the eagernesse or soberenesse of it goeth away.

Welbinus said, when thou takest the white of an egge and alome and anointest a cloath with it, and washest it off with water of the sea: being dry, it letteth the fire to burne.

Another said, when red Arsenicum, and alome taken and broken, and confected, or made with juice of the herbe called houseleke, and the gall of a bull, and a man anointeth his hands with it, and after taketh hot iron, it burneth not them. Likewise if there be taken (Et magne, et alom Iamenti,) and strong vinegar, and great mallows or holihocke, if they bray them well together and anoint thy hands therewith, fire hurteth not them.

When thou wilt that they which bee

Of the maruailes

In a palace, seeme without heades, take
smert brimstone, with oile, and put it in
a lampe and make light with it, and put it in
the midst of men, and thou shalt see a mar-
veilous thing.

And Welbinus said againe, hee that
shall put an herbe called purlane upon
his bed, shall not see dzeame nor vision ut-
terly.

And Aristotle saith that Mares when
they smell the smoake of a lampe put out,
they bring forth their birth, before it be
perfit: and likewise this chanceth to cer-
taine women with child.

Aristotle said that if any man causeth by
his wit a Camell to doe the act of genera-
tion with his owne mother, if he perceiue
it before, he will pursue the man untill he
kill him; and if he cause by his wit an
horse to leap on his mother, and bee know
it before, he will kill himselfe and him that
provokid him to that.

And Philosophers say, if thou drogne
sies in the water, they seeme dead, and
if they be buried in ashes, they rise up a-
gain. And when thou drognest Amber,
it dyeth, and let vinegar be dropped downe
like

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like dew upon it, it is quickned. And when thou luriest the fly called the beetle among roses, it dieth, if thou bury it in dung, it quickneth.

And Philosophers said, that when the feathers of Eagles be put with the feathers of other fowles, they burne and mortifie them, soz as he overcometh in his life all birdes, and rules over them, so the feathers of eagles are deadly to all feathers.

And Philosophers say, if the skinne of a sheepe be put in any place with the skinne of Adib, it gnaweth and consumeth it. And he that putteth on him cloth of the wooll of a sheep whiche hath eaten Adib, itching ceaseth not from him untill he put it off.

And if thou perfume an house or place with the lungs or lights of an Asse, thou cleftest it from ebery Serpent and Scorpion. And of this Philosophers know that it is good against popson.

Tabarience saith : if the tongue of the Lapwing or black Plover be hanged upon a wall, Oblivionem reddit eum memoriam alienationes.

And it is said in the Woek of Cleopatra ; If a woman have not any delectation

Of the maruailes

with her husband, take the marrowe of a
wolfe, of his left foote, and beare it, and
she will lobe no man but him.

And it is saide, when the left hippe or
haunch of a male Ostrich is taken and
boyled, or seethed with Oyle, and after the
beginning or ground of haire are anoin-
ted with it, they grow neber againe.

Architas said, if the heart of a Serpent
be taken, when he libeth, and bee hanged
upon a man, being sick of the Feber quar-
taine, it plucketh it utterly away. And the
Adders skin, when it is strait bound upon
the ankell of a woman it hasteth the birth,
but after the birth it must bee remoied a-
way anon.

The teeth of Serpents when thou pluc-
kest them forth by the rootes, as long as the
Serpent libeth, if they be hanged upon a
man sick of the Feber quartaine, they
take away the Feber quartaine from him,
and if the Serpent be hanged upon a tooth
aking, it profiteth. And if a Serpent meeete
with a woman with childe, shee bringeth
forth her child before it be perfect. If it
meeteth with her when the trableleth of
childe, it hasteth her birth.

And

of the World.

And they say, if thou wilt take the eye tooth of a beast called Crocodilus in Latin, in English a Crocodile, out of the uppermost place of the left side of his mouth, and hang it on a man being sick of the Fevers, it healeth him and the fevers will not returne againe to him. And they have said, that the Lyon is afraid of a white Cocke: and again, that he feareth the fire, and he that is anointed with the tallow of the reines of a Lyon feareth not to goe among beasts, and all beasts are afraid of the Lyon. And he that annointeth his body with Hares dung, wolves be afraid of him.

Et si teritur arsenicum citrinum, and be mixed with milke, if a fly fall upon it, it dieth not.

If thou wilt take the right foot of a snail and hang it upon the right foot of a diseased man with the gout, it profiteth it: likewise if thou hang up the left foot of a snail to the left foot diseased with the gout. And so the hand of it is profitable to the head; and the finger, to the finger.

And if a fire bee kindled before a man that is bristen, of green wood of fig trees,

his

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his stones will make a noise or boun-
sing.

And it is said in the booke of Hermes, when both the eyes of the Beare be boun-
den in linnen cloth, upon Sinistrum ad-
iutorium, they put away the feber quar-
taine: and it is said, if the Wolfe see a
man and the man see not him, the man is
astonied and feareth, and is hoarse. And
therefore, if any man beareth the eye of a
wolfe, it helpeth to victory, to boldnesse,
and vanquishing feare of adversary:

And it is said: if a ring be made of the
white hoofe of an Aise, and he that hath the
falling sicknesse putteth it on, he suffreth no
longer the falling sicknesse.

And it is further said, when thou wilst
that flies come not nigh thy house then
put condicim & oppium in white lime, and
after make thy housz white with it, then
flies shall in no wise enter.

When thou wilst that thy wife or
wench, shew thee all she hath done: take
the heart of a Dobe, and the head of a frog,
and dry them both, and bray them into
powder, and lay them on the breast of her
sleeping, and she will shew to thee all that
she

of the World.

She hath done, but when she shall awake,
Wipe it away from her brest, that it be not
lifted up.

And they say, if any man put a Diamond under the head of a woman sleeping
she manifesteth, if she be an adulteress, for
if it be so, she leapeth backe out of the bed
afraid, and if not, she embraceth her husband
with great love.

And they say, that an asse skinne when it
is hanged upon children, it letteth them to
be afraid.

Archytas saith, if the war of the left ear
of a dogge be taken and hanged upon men
sick in the feavers that come by course or
fits, it is very profitable, and specially to
the feaver quartaine.

And Philosophers say, that some kind
or singular, which never had sicknesse, is
profitable to every sickness, and he that had
never paine, helpeth and healeth a man
from it.

And when the house is perfumed with
the left boose of a mule, flies remain not in
it. If thou wilt know when a woman tel-
leth to thee a lie: take the tongue of a Cepia
convey it cunningly into the bosome of her.

And

Of the marvailes

And if the heart, eye or braine of a lapwing or blacke plover, be hanged upon a mans necke, it is profitable against forgetfulness, and sharpeth mans understanding.

If a woman may not conceive, take an Yarts horne turned into powder, and let it be mixed with a Cowes gall, let a woman keepe it about her, and let her doe the act of generation, and she shall conceive anon.

A grosse and stiffe haire of a Mares taile, put unto a doze sauzales to enter.

The tooth of a sole or colt of one yeare old, put in the neck of a childe, maketh his teeth to beed without paine.

The tooth of a Mare put upon the head of a man being mad delivereth him anon from his fury.

If a woman may not conceive let a mares milke be giben her not knowyng, let her doe the act of generation in that yoice and she shall conceive anon.

The hoofe of an horse perfumed in a house driveth away mise: the same changeth also by the hoofe of a mule.

That

of the World.

That the hot water come forth of a cal-
dron. Take oz blanch that is terra fran-
cisco, with pitch cast it in water, and it
shall come forth all. That fire may come
forth of water, take the shel of an egge and
put it in quicke brimstone and lime, and
stut the hole and put it into water and it
will kindle.

And it is said, if the herbe campfire, be
put under water, it is kindled and burneth
in the water.

That thou may take birds with thy
bands, take any corne very well steeped in
the dreggs of any wine, and in the juice of
hemlocke and cast it to the birds, every
bird that tasteth of it, is made drunken,
and loseth her strength.

And they say if any man be anointed
with the milke of an Asse, all the flies in
the house will gather to him.

To write letters or bills, which be not
read but in the night. Take the gall of a
snatle or milke of a sow, and put it to the
fire, or with water of a worme sining
late.

If yee mingle together many whites
of Hennies egges, a month after they are
made

Of the maruailes

made glasse, and hard as stone, and of this
being after this fashion is made a Sophi-
sticall precious stone, called Lopacious
if it be conjoyned before with saffron or
red earth.

Likelwise, if the foame which is found a-
bout the stones of a Hart or Horse, or Asse,
being weary, be mixed with wine, and the
wine be giben to any man to drinke, he
shall abhorre wine for a mone th.

And if any man shall habe many Geles
in a wine bessell, and they be suffered to
dye in it, if any drinke of it, he shall ab-
horre wine for a yeare, and by chance eber-
more.

And it is said, if a rope be taken, with
which a theefe is or hath beene hanged up
with, and a little chasse, which a whirle-
winde lifted up to the aire, and let them be
put in a pot, and set among other pots, that
pot shall breake all the other pots.

Also take thou a little of the aforesaid
rope, and put it on thy instrument, with
which the bread is put in the ouen, when
he that shoulde put it in the ouen, shoulde
put it in, he shoulde not be able to put it in,
but it shall leap out againe immediatly.

That

That men may seeme without heads.

Take an Adders skinne and Auri pigmentum, and Greek pitch of Reuonitcum, and the wax of new Bees, and the fat or greace of an Asse, and breake them all, and put them in a dull seething pot full of water, and make it to seeth at a slow fire, and after let it wax cold, and make a taper, and ebery man that shall see light of it shall seeme headlesse.

That men may seeme to have the visage or countenance of a dogge. Take the fat out of the eare of a dogge, and anoint with a little new silke, put it in a new lanape or greene glasse, and put the lamp among men, and they shall see the visage of a dogge.

That men may seeme to have three heads.

Take the haire of a dead Asse, and make a rope, and dry it, and take the marrow of the principall bone of his right shoulder and mix it with virgines wax, and anoint the cord, and put it upon the Thresholds of

Of the maruailes

of the house, they that come into the house shall seeme to habe three heads, and they that be in the house shall seeme Asses to them that enter in.

If thou wilt that a mans head seeme an Asse head.

Lake up the cobering of an asse and anoint the man on his head.

If thou wilt that a Chicken or other thing leap in the dish.

Lake quicksilver and the powder of Calaminte, and put it in a bottle of glasse well spotted, and put it within a hot thing. For seeing quicksilver is hot, it mobeth it selfe, and maketh it to leap or daunce.

If you will see that other men cannot,

Lake the gall of a male cat, and the fat of an Hen al white, and mix them together, and anoint thy eyes, and thou shalt see it that other cannot see.

If thou wilt understand the voices
of birds.

Associate with thee two fellowes in the xviii. day of October, and goe into a certaine wood with dogges as to hunt, and carry home with that beast, which thou shalt

of the World:

Shalt find first, and prepare it with the heart of a Fox, and thou shalt understand anon the voice of birds or beasts. And if thou wilt also that any other likewise understand, kisse him, and he shal understand.

If thou wilt loose bonds.

Go into the wood, and look where the Kyph hath her nest with her birds, and when thou shalt be there, clime up the tree and bind about the hole of it wheresoever thou wilt. For when she seeth thee, she goeth for a certain herb which she will put to the binding, and it is broken anon, and that herb falleth to the ground upon the cloth, which thou shouldest habe put under the tree, and be thou present, and take it.

In the nest of the Lapwing or black plover, there is a certain stone, which is of divers colours, bear it with thee, and thou shalt be invisible.

That a man may be alwaies as
gelded men.

Take of the worme which shineth in
Summer, and give it him to drinke.
Phat

Of the marvells

That a woman may confess what
she hath done.

Take a water frog quick, take away
her tongue, and put it again into the water,
and put the tongue unto a part of the heart
of the woman sleeping, which when shee is
asked she shall say the troth.

If thou wilt put any man in fear in
his sleep.

Put under his head the skin of an ape.

If thou wilt take a Mole, put in his hole
an onion, or leek or oyle, and she will come
soon forth without strength.

A Serpent goeth not nigh garlick, and
a dogge tasteþ not any thing dipped with
garlick, although he be hungry.

A perfume whereby every man shal seem
to other that be in the house, in the form
of Elephants, or great Horses.

Take a spice which is called Alchacen-
gi, and bray it, mix it with a little fat or
a Dolphine fish, and make thereof graines
as be of Pomecitron. After perfume some
of them upon a fire of cromes dung, which
is milled. And let not a place bee in the
house

of the World:

House, from which smoake may come forth
but let yate, and the milke bee under the
earth within, all which be in the lodging,
shal seem as they were great men in the
shape of Horses and Elephants, and it is a
very marvellous thing.

Another perfume, which when thou
allest, thou seest outwardly green men, and
men of many shapes, and infinite marvells,
which are not discerned for their multi-
tudes.

Lake Limar, that is Vermilion and the
stone Lazulus, and peniryall of the moun-
taines, and beat it all to powder, and sift it,
mix it with the fat of Dolphin fish, horse or
Elephant, and make grains or cornes after
the fashion of rice, and dry them in a shadow,
perfume in it when thou wilt, and it shall
be done, that is said.

A perfume to see in our sleep what is
good or what ill.

Lake the blood of an Asse congealed and
the fat Lupicerivi, and a sweet incense
or gumme called Stozar, and also Sta-
zar, of some called Stirar, gather it up

Of the marvells

alt ogether by equall weights, and let them
be mixed, and graines or cornes be made,
thereof, and let the house be perfumed wit h
them, that thou shalt see him in thy sleepe,
that shall shew to thee all things.

The manner of making a match or can-
dle weik, which being kindled, thou shalt
see men in what shape thou wilt.

Take the eyes of a shrie k Wolfe, the eyes
of a fish, which is called Assures, and the
eyes of a fish, which is called Libinitis,
and the gall of wolbes, break them with
thy hand s, and mix them all together, and
put them in a bessell of glasse, then when
thou wilt ro k it, take the fat of any beast
thou wilt, that this may bee made in the
shape of it, melt it, and mix it perfectly
wit h that medicinz, and anoint the match,
candle we ik, or whatsoever thou wilt with
it. After kindle it in the midst of the house,
and the men shall seem in the shape of that
beast, whose fat thou didst take.

Another match or candle weik, that men
may appear in the shape of Angells.

Take the eyes of a fish, and the eyes of
Filoe, that is of a breaker of bones, and
break

of the World.

break them with thy hands, and make them soft, and put them in a vessell of glasse 7. daies. After put some oyle in them, and lighten it in a green lamp, and put it before men, which be in the house, they shall see themselves in the shape of Angells by the light of the fire.

Another match or weik of candle making men appear with black faces.

Take a black lamp, and pour in it oyle of the elder or alder tree or Quicksilber, a part of the blood of them that be in letting blood, and in that blood oyle of the Elder or Alder tree (some say of the Wur tree) or Quicksilber.

A marvellous Lampe, in which appeareth a thing of terrible quantity, having in the hand a rod, and feareth a man.

Take a green frog, and strike off the head of it upon a green cloth, make it wet with the oyle of Wur tree or elder tree, and put it in the week, and lighten it in the green lampe, then shalt thou perceive a black man standing, between whose hands there shall bee a lampe and a marvellous thing.

Of the marvells

Another weik which being kindled, and water put thereon, waxeth strong, and if oile, it goeth out.

Lake lime which water hath not touched, and put it with an weight equall to it of wax and the halfe of it of the oile of balme and *gupta citrina*, with equall to it of brimstone, and make a weik of it, and drop down like dew upon the water and it shall be kindled, and drop down oile upon it, and it shall be put out.

Another weik which being kindled all things seem white as silver:

Lake a Lizard, and cut away the tafl of it, and take that whiche cometh out, for it is like quicksilver. After take a weik and make it wet with oile, and put it in a new lamp and kindle it, and the house shall seem bright and white, or gilded with silber.

A marvellous operation of a Lampe which any man shall hold, hee never ceaseth farting till he let goe his hold.

Lake the blood of a snaille, dry it up in a sinnen cloth, make it of a weik, give it to any man thou wilst, and say light this, hee shall not cease to fart, untill hee let it depart, and it is a marvellous thing.

of the World.

A weik which being lighted , women cease not to dance and play as if they were mad for joy.

Take the blood of an Hare, and the blood of a certaine fowl whiche is called Solon, and is like a Turtl dove, and of the blood of the Turtl male , equall to the halfe of it. Then put it in a wek, and lighten it in the midst of the house, in whiche are singers and wenchies, and a maruellous thing shal be proved.

If thou wilt make that Lice may appear running in a mans bed, that he cannot rest.

Cast into his bed the weight and quantity of an ounce or else half an ounce of Alcakengi, and if thou shalt take Pilos asturis, thereof shall be made a weik, which when it is lightned ebery sick man seeth other by the bevermency of the sicknesse, and minishing or extenuation.

When thou wilt seem all inflamed, from thy head to thy feet, and yet not hurt.

Take white great mallowes, or holly-ocke, mire them with the whites of egges, and anoint thy body with it , and

Of the marvells

Let it be untill it be dryed up, and after anoint thee with alone, and afterward cast on it small brimstone beaten unto powder, for the fire is inflamed on it, and hurteth not, and if thou make upon the palme of thy hand, thou shalt be able to hold the fire without hurt.

If thou wilt cast any thing in the fire, and it shall not burn.

Take one part of fish glew, and as much alone, let it perfectly mixed, and let vinger be poured upon it, let what thing soever thou wilt be confected with it, and cast it in the fire, then anoint it with this ointment, and it shall not be burned.

If thou wilt make a contrary, that is any Image or other thing, and when it is put in water it is kindled, and take it out, and it is quenched.

Take lime not quenched, and mix it perfectly with a little War, and the oil of Se-canum, and napia, that is white earth and brimstone & make of it an image: when thou shalt put it in water, the fire shal be kindled.

If thou wilt make that when thou openest

of the World.

nest thy hands upon a lamp, the light of it
is put out, & when thou closest them upon
it, it kindleth.

Take a spice, which is called Spuma, af-
ter bray it, and after make it with water of
Camphire, & anoint thy hands with it, after
open them in the mouth of a lamp, the light
of it shall be put out, and close them, and
it shall be kindled again.

If thou wilt see a thing drowned, or see
deep into the water in the night, and that
it shall seem as perfect as in the day, and
read booke in a dark night.

A Point thy face with the bloud of the
Maremous or Bat, and thou shalt doe
as I say. If thou wilt make any thing
white, perfume it with brimstone.

If thou wilt kill soon a Serpent, take as
much as thou wilt of an herb called Rotun-
da Aristologia, smerwort, or meek galeng-
gale, and bray it well, also take a frog of the
wood or field, and break it wel, and mix it
with Aristologia, and put thereto some
Ink, and write within paper or in any other
thing which thou lovest better, and cast it to
Serpents:

Of the marveils

If thou wilt bear fire in thy hand, that it may not hurt thee.

Take Lime dissolbed with hot water or Beans, and a little of great mallows, or holyoke, and mix it well with it, after anoint the palm of thy hand with it, and let it be dryed: put it in fire, and it shall not hurt.

Philosophers say that such Lime burns not in the fire. Moreover fish glew saith from fire, also unpleasant Alome, and the blood of the beast called a Salamander, and the smoak of an oven or caldron. Therefore when an ointment is made of all these or of certain of them, the fire hurteth not. The white of an egge, and the great mallows or hollyoke, habe vertue touching this.

A weik which being lighted in the house, thou shalt see green things flying as Sparrows and other birds.

Take a new cloth & put in it the brains of a bird and the feathers of her taile and lap them in, making thereof a weik, and put it in a new green Lampe, kindle it in the house with the oile Olive, and the things whiche are thereabouts will

of the World.

appeare very green, and fowls will seem to
fly of green and black colour.

If thou wilt make a candle to be shaked,
and yet maist walk when it is lighted.

Get the skin of a Wolf, and also a Dog,
and make of them both a week, and kindle it
with oyle Olie, and it will soon be moked.

When thou wilt light a lanthorne, of
which he that holdeth it shall be afraid.

Get white linnen cloth, and make there-
of a week, and put in the hollownesse of
it, the slough of a Serpent, and grosse salt,
and fill it with the oyle of Olie, and give
it to who thou wilt, but as soon as he ligh-
teth it, he shall tremble and be soze afraid.

A marvellous experience, which makes
men go into the fire without hurt, or to
beare fire or red hot iron in their hand,
without hurt.

Take the juice of Wissmalva, and the
white of an egge, and the seed of an herb
called Psillium or Plicarias herba, and
bruse it into powder, and make thereof a
confection, and thereto put the juice
of

Of the marvells
of Radish wⁱth the white of the egges.

Anoint thou thy body or hand wⁱth this confection, and let it be set to dry, and after anoint it again, after that thou may suffer boldly the fire without any hurt. But if thou wⁱlt that the thing anointed seem to burn, scatter upon it quick brimstone well beaten into powder, and it shall seem so bee burned, when the brimstone shall be kindled, and it shall not hurt him. If thou shalt blow the herb called Colophonie, Greeke pitch beaten very small, upon the flaine of the candle, whiche a man holdeth in his hand, it augmenteth marbellously the fire, and lifteth up the flame unto the house roofe. That thou may bear fire unhurt, let lime be dissolved wⁱth hot water of Beans, and put thereto a little of red earth of Mitina, after put to a little great mallowes or hocke with whiche conjoined or mired together, anoint the palm of thy hand, and let it dry up, and so may thou bear any fire unhurt.

If thou wⁱlt make burning water in this manner.

Lake black, thick, mighty and old wine,
and

of the World.

and in one quart of it thou shalt temper a little quick lime and brimstone beaten into powder very small, and lees of good wine, and common salt, white and grosse, after thou shalt put it in a ground well clayed, and Desuper posito alenibico, thou shalt distill burning water, which thou shouldest keep in a glasse.

Thou maist make a great fire in
this manner.

Lake quick brimstone, lees of wine Sar-
ceciliam piolam, sodden salt, oile of stene
and common oile; make them seeth well, and
if any thing be put in it, it is kindled, whe-
ther it be tree or iron, and is not put out by
pisle, vineger, or sand.

If thou wilst that every thing cease to
be marbelled, look the sufficient causes
of doing, and also of suffering, for if thou
look both, thou shalt not marbel, for thou
shalt see that there is so great aptnesse in
one sufficiencie of another that it maketh
thee not to marbell, for when thou seest
that cold water kindled the fire, and put-
test it not out, if thou shouldest behold the
doeing cause, thou wouldest marbell
what were the efficient cause: convenient

Of the marvells

to this thing but when thou lookest to the master of that effect , that is because it is lime and brimstone, which are very inflamable, so that a very little thing flameth them, thou seeft that there is nothing to be marbelled.

Likewise it is a marbell that a thing is burned by fire, when one of the causes is beholden only. But when the nature of the sufferer or weaknesse of the doer is looked on their is no marbell.

If thou wilt make a Carbuncle stone, or a thing shining in the night.

Take very many of the little beasts shining by night, and put them beaten small in a bottle of glasse, and close it and bury it in hot horses dung, and let it tarry fifteen days, afterward thou shalt distill water of them per alembicum, whish thou shalt put in a vessell of crystall or glasse , It giveth so great clearnesse , that ebery man may read and write in a dark place where it is. Some men maketh this water of the gall of a Snaile, the gall of the Weasell, or the gall of the Ferret, and of a Water dogge, then bury them in dung, and distill water out of them.

Make

of the World.

Make flying fire after this manner:

Take one pound of Brimstone, two
pound of the coals of Willow or Will-
thie, six pound of stony salt, these three
things must bee brayed very small on a
Marble stone: afterward thou maist put
soon at thy pleasure in a coot of paper, fly-
ing or causing thunder.

A coot to fly should be long, small, and
full of that best powder: but a coot to make
thunder should be short, grosse, and halfe
full.

Here endeth the Secrets of Albertus
Magnus.

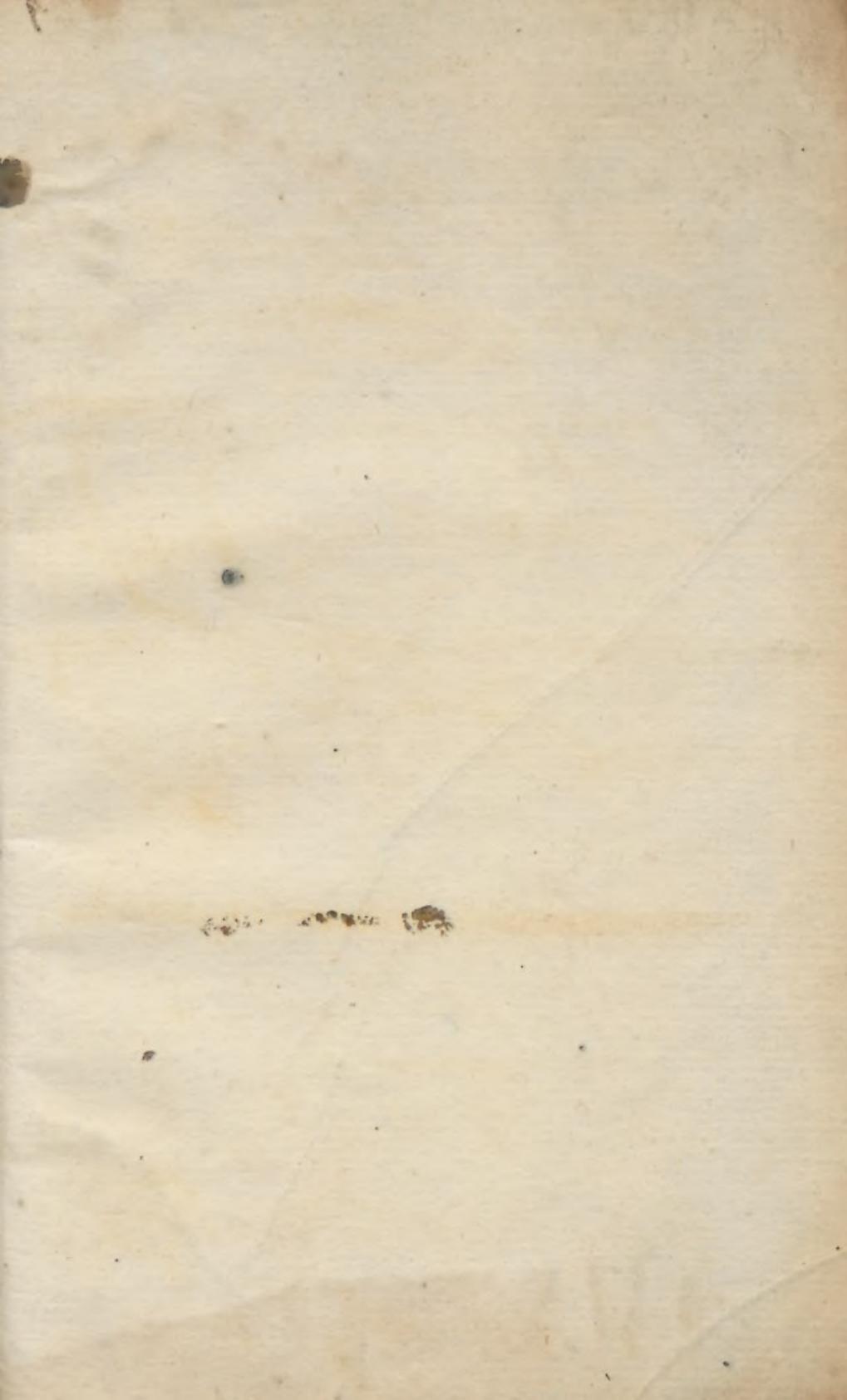


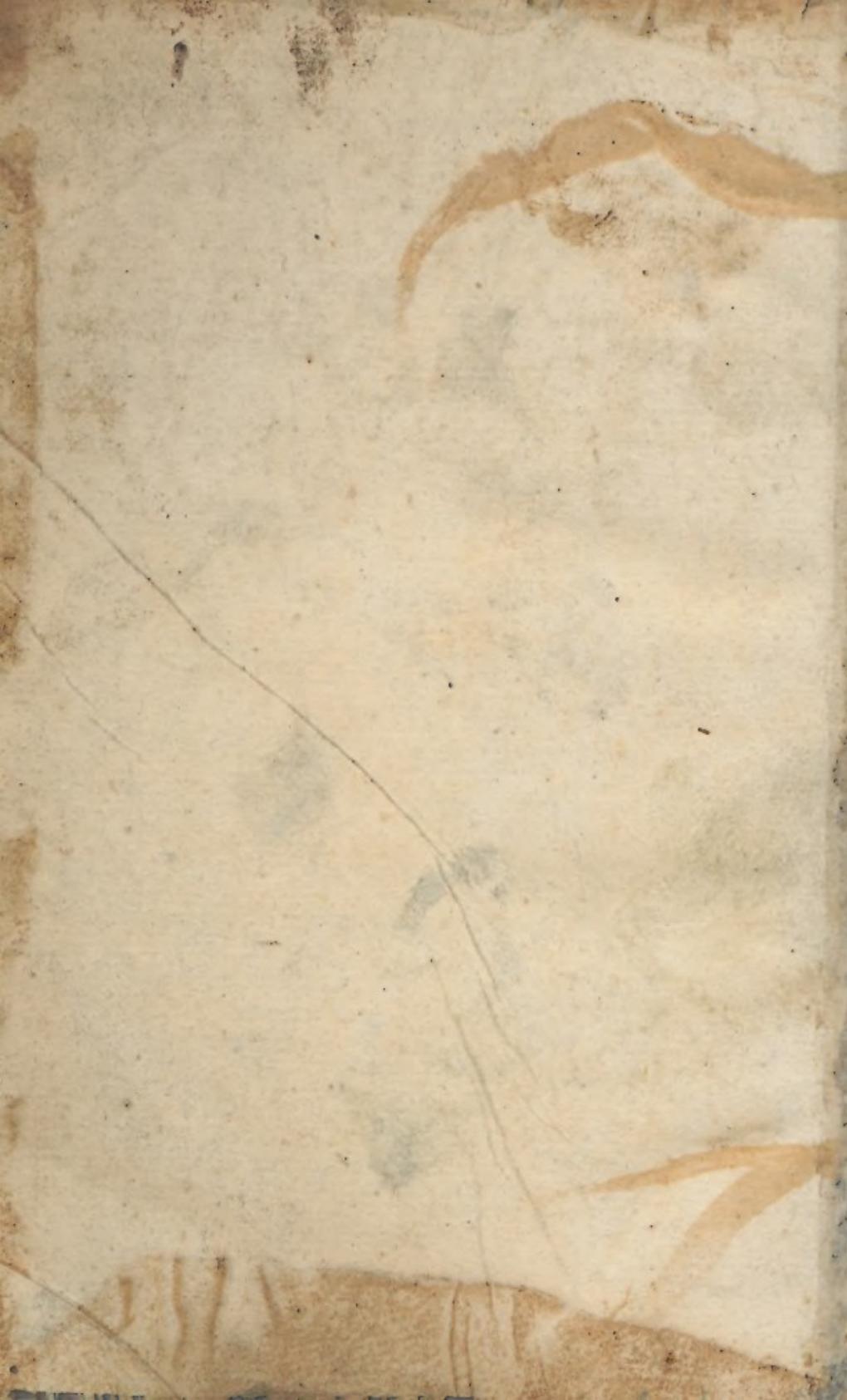
and
Dissimilaten ~~is~~ ⁱⁿ effect
such water to rock not
so far ~~as~~ ^{as} in ^{the} ~~case~~
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